

The Missionary Review of the World

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SIGNS OF THE TIMES

THE CAMPAIGN AGAINST OPIUM

One sign of the times is a remarkable, simultaneous and wide-spread uprising against the use of this degrading drug, manufacture of it, and traffic in it. Japan led the way; China followed, and now Persia is joining the ranks, the new Baktiari Government apparently being determined to put down opium-smoking, as one great stride forward in national progress and prosperity. Singularly, these heathen peoples are all showing more alertness and activity in suppressing this vice than more enlightened nations like Christian England.

A REMARKABLE PREDICTION

Some fifteen years since, in Shanghai, China, the late Rev. J. Hudson Taylor, then superintendent of the China Inland Mission, uttered a solemn prediction, which is fully attested as genuine by a missionary then connected with the C. I. M., who both heard and officially reported and edited Mr. Taylor's address.

The forecast was threefold: First, of a war in which Russia was to be prominent, but lack the sympathy of Western nations; second, of a great and pervasive revival of religion; and, third, of the Lord's second appearing, not long after. We are not wont to attach much importance to such modern forecasts. But this man was no fanatic or dreamer, but one who lived

and walked with God, and to whom it was not strange if He permitted some insight into the future. This prophecy was published in full in these pages four years ago (April, 1906, pp. 241, 297), and may be worth while to reread in the light of later events. Subsequent developments make this deliverance intensely interesting. The Russo-Japanese war fulfilled the first part of this threefold prediction in every respect. The great revival in Wales, and in many other quarters, most conspicuously Korea, where the work still goes on and is the wonder of the world, fulfilled the second. There is only one part of the prophesy yet unfulfilled, and there are many who believe that the Lord's second appearing is near at hand.

RATIONALISM RUN MAD

Professor Drews, of the University of Berlin, recently delivered a lecture in which he declared that there was no such historical personage as Jesus of Nazareth. In protest, the Prussian Church authorities organized a mass-meeting, attended by 20,000 people, which announced the unshaken faith of the people in the divine Redeemer.

Such a popular response seems to us giving too much heed to a man whose brain is probably unhinged. We can not treat as a sober and rational proceeding any such utter disregard of all the canons of historical criticism and common sense. If the consenting

testimony of four gospel narratives, not to say the testimony of such heathen historians as Tacitus and Pliny, do not give credibility to a historic personage, where are we to find any historic certainty! And what can be assigned as the origin of nineteen centuries of the Christian Church with all its institutions!

Here is a more abhorrent blasphemy than ever Voltaire or Ingersoll, Renan or Heine, Bradlaugh or Bolingbroke ever ventured. To attempt to build up the whole system of Christianity about a legendary or mythical personality is more a sign of insanity than anything else. Historic continuity and development argue a starting-point as a suspended chain demands a first link and a staple somewhere. To assert that all Christian history is without a beginning, is like making a world out of nothing. When there are men who will proclaim, and people who will listen, to such inanities, no wonder that asylums for the idiotic and imbecile are multiplying!

ANOTHER LINK

The opening of the Andes tunnel signalizes one of the greatest engineering feats of history. This tunnel, linking Chile and the Argentine Republic, is 12,000 feet above the sea, and is the channel of direct communication between Valparaiso and Buenos Ayres, thus making needless a fifteen days' stormy voyage through the Straits of Magellan in the winter. The tracks climb the mountain on the Argentine side by means of zigzags, run through a first tunnel, across a steel viaduct, and then through a second tunnel. On the Chile side, the mountains fall so rapidly that a corkscrew tunnel takes the train a descent of three thousand

feet. The whole length of this piece of engineering is eleven miles.

In all such media of communication we rejoice, as new highways for the gospel and means of acquaintance and assimilation to the nations.

PLANNING TO EVANGELIZE THE WORLD

The Laymen's Missionary Movement, as gathered in the late national congress in Chicago, suggested the most extraordinary campaign of history—a persistent, systematized effort to proclaim Christianity to the world within this generation—the next thirty-five years. Out of the world's 1,500,000,000, only 500,000,000 are Christians; the plan, therefore, involves reaching 1,000,000,000 within this generation. To do the work, within the time specified, would, it is estimated, cost \$2,000,000,000; and to raise this, it is proposed to ask for a large increase from every Protestant church, in annual contributions, until the annual contribution reaches \$55,000,000, which, expended for thirty-five years, it is believed, will accomplish the work of carrying Christianity to every part of the world.

NOTES OF THE TIMES

Dr. Campbell Morgan says the three notes of the times are: First, a very marked revolt against the material things of life, and a craving for the spiritual; second, a new and restless passion among men for the practical; third, a great sense of some common visitation; of a daybreak in some form. The first finds its setting chiefly in the remarkable spread of Christian Science, which he calls "a travesty on Christianity and an ignorance of science." He says about Christian Science, "First, it deals with the

spiritual and affirms it; and, second, it deals with sin. The weariness of the material has made thousands of our young people crowd into this society. If the Church had been true to the evangel of Christ, there would have been no room for Christian Science." He refers to the growth of the Sacerdotal party in England as another evil, largely due to the rationalistic preaching from the pulpit which made its inception possible. "The absence of the true is the encouragement of the false, and yet, notwithstanding these verities, there is the search for the spiritual. It is significant that recently Lord Kelvin affirmed the belief that, behind all material things, there must be the Creator, the source of all life. Prof. James, of Harvard, in "The Varieties of Religion," suggestively sums up the results of his scientific findings by saying, "We and God have business with each other and linking our lives with his influence we fulfil our deepest destiny."

ANOTHER WARNING WORD

Rev. Dr. J. M. Barkley closed his noble sermon before the late General Assembly in the following words:

"I dare not be a pessimist. Human pessimism and divine sovereignty are inconsistent terms. I can not be a pessimist while 'God is in His heaven.' But, discredit the muckrakers and the mock reformers as we will, 'the times are out of joint.' If virtues are virile, evils are gigantic. Twin sins that threaten the very existence of this Christian nation are the vulgar race for gain and the rotting sin of social vices. The former of these evils, the inordinate love of money, is the parental and passionate root of sins that have vitiated the whole world.

"I name only these two great cate-

gories of sin. They are by no means all. But as we see their terrific hideousness, is it not enough to convince us that the want of this wicked world yawns with an unmeasured depth? Yes, look at it as you will, this old world is turned topsy-turvy. Things are on top that ought to be under, and things are under that ought to be on top. And I do declare it my solemn conviction that, for its up-righting, there is nothing this old sinning, sorrowing, suffering world more needs than a witnessing Church—a Church that will dare to testify against its evil deeds, as Nehemiah testified against the transgressors of divine law in his time—a Church so divinely enlightened that it receives God's truth, lives God's truth and teaches God's truth as the positive remedy for the sins and wrongs of the whole world.

"Under the white light and spiritual power of Pentecost these three things—giving, praying, witnessing—were in splendid conjunction. And behold, and see what they did! From farthest East to farthest West, and from the mountainous solitudes of the North down to the sunny Greek isles of the South,

"Where burning Sappho loved and sung,"

they carried the testimony of Jesus. With that testimony they faced every condition and class. With it they faced the fierce hatred of Judaism, the sorcery and witchcraft of Cyprus and Philippi, the rude savagery of Lycaonia, the sensuous idolatry of Ephesus, the sordid commercialism and the sodden immoralities of Corinth. With it they scaled the heights of Areopagus and met the philosophy of the world. With it they went to the

palace of the Cæsars. And with it they won, the world over.

"The needs of these times is a whole Church testifying for Christ. Eloquent preachers have their place. And yet the ambition for eloquence may be fatal to a harvest of souls. Many a man has ridden the hobby-horse of eloquence hard and got no whither. Edward Everett, the orator of the Academy, was eloquent for three hours at Gettysburg field—and got into a book. Abraham Lincoln, the orator of the backwoods, was eloquent for three minutes—and he got into the heart of every schoolboy in America. Why the difference? One, with the grace of art, orated; the other, out of a passionate experience, testified. We want great evangelists and learned scholars and skilful teachers and diligent pastors. But back of these, and, just now, more than these, we need a Church that will give and pray and witness. And when the Church will bring these into her life again, as at Pentecost, then shall she be a Pentecostal Church. Then shall she 'arise and shine, her light being come and the glory of the Lord being risen upon her.'"

INCIDENT IN BURMA

A very out-of-the-way tribe on the borders of Burma—Buddhists—were suddenly imprest that their religious beliefs did not satisfy. They decided to meet together and pray that "He who is the 'very God' would reveal Himself to them." They had no book, no teacher; but after many meetings for prayer, they had a vision—One appeared to them saying, "I am the very God, follow me." They believed it was Christ whom the Christians worshiped. They made a difficult journey to find a teacher and

now several of them have been baptized and others inquiring—another evidence that the Holy Spirit Himself teaches where no missionaries are.

THE FIRST NATIONAL EXHIBITION IN CHINA

The Chinese have at length awakened up to the fact that they ought to follow the example of foreign countries and hold a national exhibition. It is to be shortly opened in Nanking, one of the ancient capitals, and it is believed millions will attend during the eight months it is to be opened; among them, many from foreign lands. The missionaries of Nanking, in view of the greatness of the opportunity afforded by this immense and unique concourse, are planning what will probably be the biggest single missionary effort since the gospel was introduced into China.

As to the exhibition itself, within the walls are vast spaces unoccupied by buildings, and upon one of these is now built the first "White City" of China—under the supervision of foreign architects, a creditable imitation on a small scale, of the great exhibitions of America and Europe. The following is the list of buildings: Agriculture, storehouses, foreign exhibits, machinery, transportation, industrial arts, restaurant, fine arts, executive, public hall, telephone, arts and education, bazaar, Szechuen exhibit, silk exhibit, tea exhibit, Chinese exhibits from foreign countries, military exhibit, public hygiene, porcelain exhibit, provincial exhibit, pisciculture, Hunan exhibit, Chihli exhibit. The whole of these are surrounded by well-laid-out pleasure grounds, including a modern race-course; 1,500,000 taels have already been spent on buildings and grounds, half given by

Chinese merchants, and the other half by the government.

The exhibition will include all kinds of national products and manufactures, Western goods and machinery, together with a multiplicity of things connected with education, the liberal arts, and the philanthropic enterprises of missions in China.

Shanghai hotels are erecting large buildings nearby to accommodate foreign guests. In the large public assembly hall, lectures will be given on topics of the time by Chinese scholars and foreigners.

The greater part of the exhibition will be Chinese, and splendid opportunities will thus be given to see gathered together from all the provinces the best things that China can produce. Each province will have a special building, and already the exhibits of each province have been on show in local provincial exhibits before being finally sent up to Nanking. The Chinese gentleman responsible for the buildings is a Christian who visited American exhibitions.

The five or six missions in Nanking are united in the Christian enterprise of reaching these millions with the gospel. They themselves are raising a large sum of money on the spot, but, inasmuch as the work will be national in its scope, they have successfully appealed to missionaries and Chinese Christians in other places. Money and preachers are being provided in order to assist the local talent. There will be booths inside the grounds for the exhibition of Bibles and tracts, while at a short distance outside the main entrance a large building is being erected as a "Christian headquarters." Behind this building there will be a tent capable of

holding 1,500 people. The whole plant is expected to be worthy of the Christian propaganda in China. The running expenses will, of course, be heavy, and the efforts of the committee may be almost indefinitely extended in various directions, provided they receive sufficient financial support. I bespeak from your readers their earnest prayers for the success of this great effort. The missionaries are attempting great things for God, and are expecting great things from God. So writes Donald McGillieroy, from Shanghai, April 12th.

PARLIAMENT AND THE KONGO ATROCITIES

Thank God the Kongo question is not allowed to rest. One hundred and fifty-eight members of Parliament—of all political opinions—have addrest an outspoken appeal to the Prime Minister, calling for prompt and definite action. The memorial affirms a friendly sentiment toward the Belgians and their new King, but that there is, on the other hand, a deep-seated and rapidly-extending resentment of the attitude displayed by the Belgian Government, and a conviction that the British Government has been too lenient in its treatment of systematic affronts. A time limit for forced labor is hinted at—the month of August next. We hope this weighty memorial—free from all party bias—will have due consideration, and that our moral partnership in the "Crime of the Kongo" may come to an end.—*London Christian*.

YOUNG PEOPLE FORGING FORWARD

The Young People's Missionary Movement is forging ahead in its campaign of missionary education for the purpose of quickening the evangelization of the world. The first flush of

missionary study has passed, but the board is settling down to a steady campaign of education. This is promoted by study classes, the distribution of literature, the issuing of missionary pictures, and deputation work, which by means of illustrated lectures of the highest grade disseminates missionary information. Several good missionary books have been issued, and are used as text-books in mission study classes. The treasurer's report shows that \$126,395 has been received for the prosecution of the work, and \$125,783 has been expended. The publication fund stands at \$25,375, and it is hoped to raise this fund to \$50,000. Nearly all the foreign missionary boards in the country use the publications of this movement, and a \$50,000 fund is unquestionably the greatest need at the present time. It is hoped also to put three field secretaries to work this year—one in the South, another in Canada, and a third in the Rocky Mountain district.

SIGNS OF THE TIMES IN ITALY

Italy now presents to the world the unique spectacle of declaring for religious freedom and of foreshadowing a complete separation of Church and State. At Rome Premier Luzatti has laid before the Parliament his program of policies, which he summarized by saying that the government will aim at justice, liberty and culture. The ecclesiastical policy will be to provide religious freedom, leaving intact the sovereignty of the State. It is proposed to give the vote to all citizens of age who can read and write.

One of the largest publishing firms in that country is sending out a large edition of Dr. Lea's monumental "History of the Inquisition," which has now been translated into Italian by

Signorina Pia Cremonina. The volume will also contain the story of the notorious tribunal by the translator. That the book will have a great influence in Italy, where during so prolonged a period of papal rule it was possible to suppress the truth, can not be doubted; and in many cases it will act as a pioneer for the gospel.

Rev. W. L. Watkinson gives a painful picture of the illiteracy and backwardness of the great mass of the Italian people and says that the Apostle Paul, would indeed be astonished if he could revisit Pozzuoli now:

"He would find his evangelical doctrine overlaid by the commandments and traditions of men. He would discover that the blood of St. Januarius is more in evidence than the atonement which obtained eternal redemption. At every street corner he would be confronted by an image of the Virgin Mary, whom he never once mentions. He would be surprized by confessional-boxes obscuring free access to the mercy-seat. He would listen with indignation to sermons strangely unlike his own, making the cross of Christ of none effect. And he would be incensed to discover that his simple ministry of truth and righteousness had given place to a vast priesthood which does nothing for the spirituality and moral education of the people."

There is evidently a great struggle going on in this land. Particularly since 1870, that pivotal year of the Vatican Council and United Italy, the changes have been rapid and revolutionary. From the very day when the Pope was declared "infallible" his temporal sovereignty was forfeited, and from that same day Italy's freedom began. It is one of the most remarkable coincidences of all modern history.

HENRY HARRIS JESSUP AND THE SYRIAN PIONEERS *

BY THE EDITOR-IN-CHIEF

Syria, as a mission field, has been blest with a galaxy of great men and women. Dr. Jessup's great two-volume work, with its 800 octavo pages, is not so much his autobiography as the story of the field, its work and its workmen; and a fascinating tale it is—not a dry patch in all its broad territory.

It is not the first time we have been impressed with the illustrious names that adorn the whole history of the Syrian mission. It reminds one of a pageant, in which move successively in stately procession a series of majestic figures, without one among them that does not seem to come of a race of giants; and these volumes will help to keep this "apostolic succession" in the mind's eye. It seems as tho God had kept for the sacred land of His Son's earthly sojourn a specially noble and gifted group of men and women, worthy to be associated with that hallowed territory and its traditions.

The story of Syrian missions falls naturally into two main divisions—the first reaching from 1818 to 1870, and the second from 1870 to the present.

In 1818, Pliny Fisk and Levi Parsons were appointed missionaries to Palestine—two men who stand high in mission annals, tho their time was short. Mr. Parsons, who reached the sacred city in February, 1821, was the pioneer Protestant missionary to Jerusalem—first ever resident there—and he began distributing the Word of God. The revolt in Greece proved contagious in its disturbing effect in Syria, and prudence compelled Mr. Parsons to retire for a season, and he died in Egypt in 1822, almost exactly one year after he set foot in Jerusalem.

Mr. Fisk reached there the following year, having been joined on the way by the afterward famous Jonas King, whose name is linked with missions in Greece. These two brethren labored somewhat as itinerants in the land until the spring of 1825, when again political disturbances caused their withdrawal; and Mr. King left Syria and Pliny Fisk left all scenes of earthly labors for a heavenly rest. The station at Jerusalem for nine years was in a state of semi-collapse, and in 1844 was abandoned.

There were manifest hindrances to work in the "Eternal City," and as far back as 1823 Beirut had been chosen as a more hopeful center. Messrs. William Bird and William Goodell arrived that year, and like Parsons at Jerusalem, began work by disseminating the Scriptures, which, of course, stirred up hostility on the part of Papists, Maronites and Syrian patriarchs. They also busied themselves with preparing a useful literature and schools for the young. Eli Smith joined them in 1827, and again political ferment drove the missionaries to Mallami in 1828, but two years later Mr. and Mrs. Bird returned, and Mr. Smith later. Another year of suspended animation followed, 1839-40, and the work has ever since gone on uninterruptedly, tho with more than the average visitations of plague and pestilence and political agitation and commotion.

Meanwhile, the constellation of stars had added to it new and shining names—William M. Thomson, Cornelius V. A. Van Dyck, Simeon Calhoun, "the Saint of Lebanon"; H. A. De Forest, W. W. Eddy, Daniel Bliss, Henry H. Jessup, George E. Post,

* "Fifty-three Years in Syria," by Henry Harris Jessup, D.D. F. H. Revell Co., N. Y.



SYRIAN MISSION IN 1893 WITH DRS. BLISS AND POST

Back row (from left): Hoskins, W. K. Eddy, Post, Hardin, D. Bliss, Nelson, W. Jessup
 Front row: H. H. Jessup, Bird, Van Dyck, W. W. Eddy, S. Jessup

etc.; and these men brought with them such women that, as a man one day said to Mr. Wheeler, of Harpoot, "All the missionaries' wives seemed angels."

The work in Syria has always been fourfold, and can be understood only when this is borne in mind—preaching, teaching, translating and publishing—and the marvel is to see how God has raised up men and women to do this fourfold work. It may almost be said that the pioneers in all these departments have been found in this little land, whose total length is about 400 miles and its entire area only about 60,000 square miles—or a little larger than the State of Pennsylvania.

What masters in these arts has

Syria known! Van Dyck and Eli Smith, preeminent in translation; Bliss and Post, in teaching; Jessup and Calhoun in preaching; while Thomson and Eddy were many-sided, and it is difficult to say in what they most excelled, as, in fact, might be said of most of this whole group, that "they left nothing that they did not touch, and touched nothing that they did not adorn."

If we were to select any department of the Syrian work as preeminent it would be translation and publication. God evidently planned that from this chosen center of the Hebrew race and His Son's mortal career should go forth an Arabic Bible to bless all Arabic-speaking peoples. And noth-

ing is more marvelous in the whole story of Bible translation than the way this was brought about.

The Koran, as the sacred book of the Moslem world, is by the prophet's restrictions debarred from translation. Yet every loyal Mohammedan aspires to read it for himself; and hence, wherever an educated follower of the green flag is found, whatever be his native tongue, he will be found to have made himself familiar with the Arabic in order to have access to the "bible of Mohammed." At the same time, intelligent Arabs are very fastidious about the Arabic characters, that they be perfectly formed, and of classical style in accuracy and beauty. Hence, in order to reach all educated Mohammedans, whether in Africa, or India, or Persia, or China, or elsewhere, the grand prerequisite is an Arabic translation of the Scriptures in which the whole style and typography shall be as nearly as possible perfect.

Observe how this was divinely brought about. Dr. Eli Smith, after long and frequent consultations with the missionaries and native scholars, found that there should be adopted "a simple but pure Arabic, free from foreign idioms, and that the sense should never be sacrificed to a grammatical quirk or rhetorical quibble, or a fanciful tinkling of words." He was aided by a Mohammedan scholar of very high repute, who was himself a graduate of the Azhar University of Cairo, and whose scholarly training and faultless Arabic taste preeminently fitted him to judge of all matters of grammar or rhetoric or vowelings, and so insured a translation which is as nearly perfect, both in spirit and letter, in essence and in form, as could well be secured. Dr. Smith worked on this

stupendous task for eight years, and Dr. Van Dyck for as many more; and on March 10, 1865, a celebration took place at the American Press in honor of the printing of the Old Testament, thus completing the new Arabic translation of the Word of God, and giving it in purity to the whole Arabic-speaking world.

The pains taken to make this Arabic Bible as nearly as possible perfect is astonishing. Thirty proofs were struck off from each form, and sent to all missionaries in the Arabic-speaking field, and to native scholars, and Arabic experts in Germany and Austria, for criticism and suggestion; and whatever the extra labor involved, not a sheet was finally printed until all was set right. The same unsparing care was taken in the printing. Dr. Van Dyck went to New York and in person superintended the making of the electrotypes. Not a matrix was prepared for the characters without every detail being watched. And from the completion of this gigantic work the Author of the Bible set on it His seal. In a short time ten editions, containing 40,000 copies, had been issued, and the accuracy of its rendering, its idiomatic excellence, and the superb perfection of the type which surpassed all that had ever been achieved in the same line, made these new Arabic Bibles so popular that even Moslems bought them and spoke in highest praise of them. No literary work of the nineteenth century has ever outranked this in importance, and we have given to it this prominence because of its immense bearing on the whole prosecution and prospects of missions to the Moslems. Since that Bible was issued over thirty-two editions have been printed, comprizing

nearly a million copies, and what is very remarkable, on the title-page of every copy is the imperial permit and sanction of the government of the Turkish Sultan! These are being sent by the tens of thousands to the whole Arabic-speaking world, from Mogador and Sierra Leone on the Atlantic to Peking, in China, and India, in the Orient; to Morocco, Algiers, Tunis, Egypt, Sudan, Arabia, Zanzibar, Aden, Muscat, Bassorah, Bagdad; to Persia, Mesopotamia, Asia Minor, and to the new Syrian colonies in the United States, South America and Australia.

Simeon Calhoun beautifully says, "Just as Syria, once lighted up with the oil made from her own olives, is now illuminated by oil transported from America, so the light of revelation that once burned brightly in Syria lighting up the whole earth with its radiance, long suffered to go out in darkness, has been rekindled by missionaries from America in the translation of her own Scriptures into the spoken language of her present inhabitants."

The Beirut press has not been idle in other directions; it has been a sort of "tree of life whose leaves are for the healing of the nations." Asaad Shidiak's story of his conversion—the Syrian martyr—"Dairyman's Daughter," "Alexander's Evidences of Christianity," and "Edwards' History of Redemption" were among the earliest issues of the Syrian press, and gave some forecast of the vast and varied issues of subsequent years. Thus the American press at Beirut is doing work for sixty millions to whom Arabic is a native tongue, and one hundred and twenty millions more to whom it is a sacred language. What

a gift from America to the Moslem world!

The other contributions of these grand men to the riches of the world must not be forgotten. Dr. Edward Robinson could never have made his "Researches in Palestine" the standard authority it is but for the help of Eli Smith, who became his fellow traveler and explorer, and put at his disposal the treasures of his Arabic acquisitions. Dr. Wm. M. Thomson has, in his "Land and Book," furnished the finest commentary of its sort known to the world upon the language and geographical and historical references found in the Word of God; and all subsequent books of its sort have borrowed luster from its fascinating pages.

The educational work of the Syrian mission must not be overlooked. Schools were begun about eighty-seven years ago—in 1824. At first the missionaries' wives taught a class of six Arab children. Soon after an Arab teacher was found and the pupils grew fast in number; and in 1827 the six had multiplied to as many hundreds, and there were thirteen schools instead of one. The notable fact was that one hundred of these pupils were girls; *womanhood in Syria was beginning to be uplifted*. At first only reading and writing were taught; there was neither a call for higher education nor competent teachers. These common schools spread from Beirut to other centers. They raised up readers while the press was giving something worth reading. Pupils became converts and converts confessors; girls grew to womanhood, married Christian men and founded Christian homes. Protestantism began to ad-

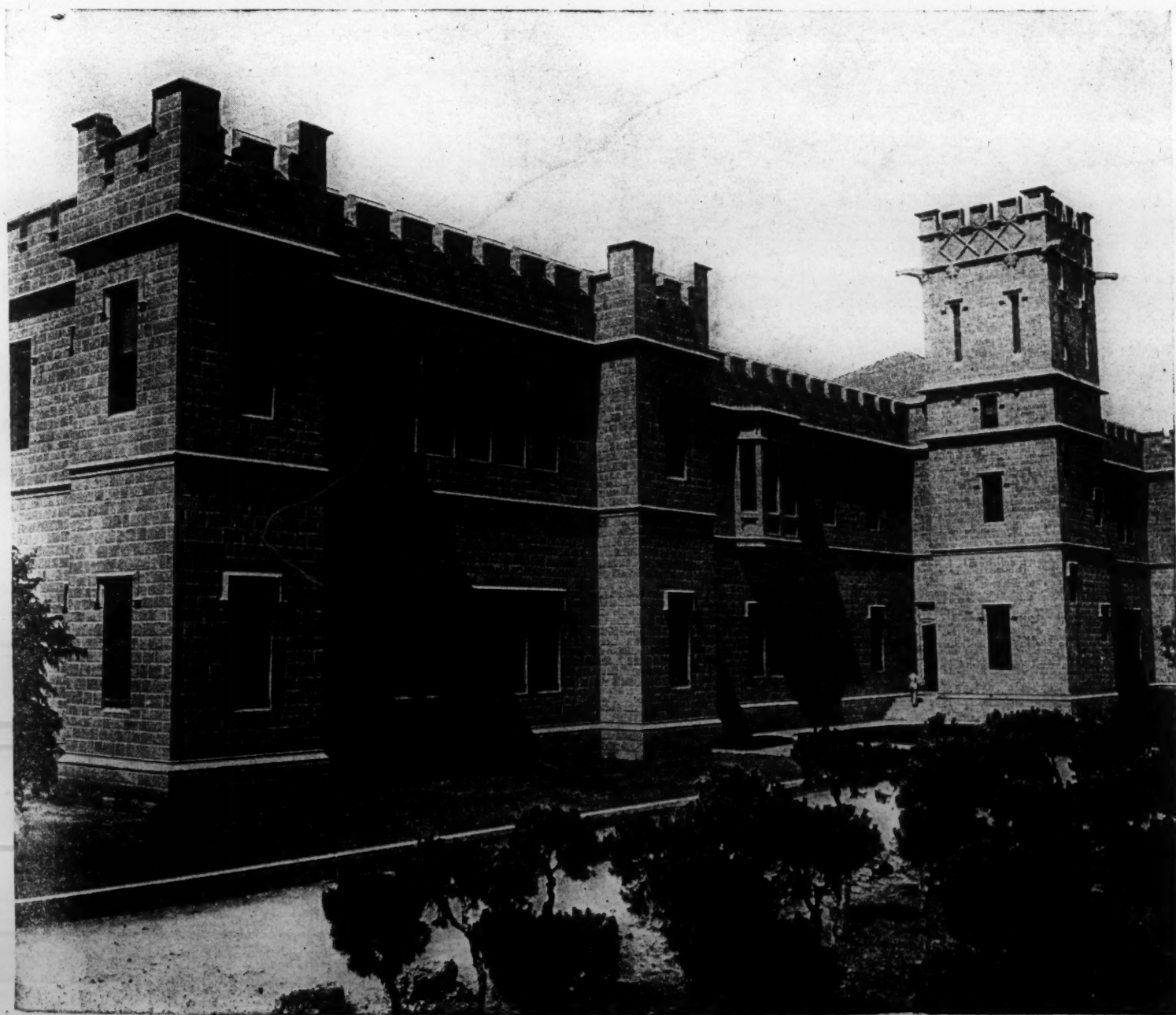
vance against Popery, and a new force was at work to counteract the faith of Islam and the inert and supine Oriental sects that had a name to live and were dead.

As has been remarked, the great fact was woman's new era. Her debasement had been a logical result of the low estimate in which she was held that made a daughter's birth an occasion of mourning, accounted woman as hopelessly inferior, and female education a risk to society. But missionaries took Syria's daughters into their homes, and founded schools for them. There was at first apathy, then antipathy, but they worked on until, in 1866, a fine school building was erected at Beirut at a cost of \$11,000. Thus woman's education was assured.

Meanwhile, in other centers, educational work had been going on—as at Sidon for girls, and Abeih for boys—where, in 1869, a theological seminary began, with seven students.

The project for a Syrian Protestant college was sketched in 1861 which was to be strictly evangelical, non-sectarian, but thorough—not aiming to denationalize Syrian students, but qualify them for every useful calling. Of this college it has been comprehensively said that "missionary instruction created a demand for it; the plans and prayers and labors of missionaries established it; the friends of missions endowed it; its aim, the enlightenment and salvation of the Arabic-speaking race."

The college was opened in that



GEORGE E. POST SCIENCE HALL, SYRIAN PROTESTANT COLLEGE

memorable year, 1866, with fourteen students, and a medical department was soon added to the academic.

In this first period of about fifty years (1818-1870) the preaching of the gospel was not forgotten. It has always been regarded in the Syrian mission as the chief factor in the spread of the kingdom of grace; and, in fact, the translation and educational work was all tributary and preparatory. Moslems could not be reached by any oral proclamation of the gospel, and the nominal Christian sects in Syria were often more intolerant than others.

At first much contact was colloquial and informal. Family worship was a means of great influence, and a substitute for more formal preaching. By 1827 a small company of twenty converts gathered about the Lord's table—one of whom, Asaad Shidiak, is known as the Maronite martyr. He was imprisoned and enchained in the Canobin convent, and after a few years of cruel persecution, he died—probably in 1830—but the time and method of his death are unknown. In 1848, the native Protestants of Beirut asked for an organization of their own, separate from the mission church, and the request was granted. In 1849 this native church numbered twenty-seven, and embraced previous members of five sects. Twenty years later a fine building was completed for their use.

In 1844, at Hasbeiya, a considerable body of seceders from the Greek Church declared themselves Protestants, and after some seven years of persecution, a church of sixteen mem-

bers was formed in 1851, which increased shortly to twenty-five. Native churches likewise developed at Sidon, at Tripoli, at Hums, the early history of all these being one of persecution, more or less violent. The faith of these converts was severely tested, but they triumphed.

Thus the first fifty years reveals results not to be despised in a great Arabic Bible, itself an ample harvest for all this seed-sowing; the foundations of a Christian literature, Christian schools and a grand college, and theological seminary; and native churches at Beirut, Tripoli, Abeih and Sidon; with many Protestant communities formed and mission stations multiplying.

It is both instructive and amusing to note the inevitable blunders of a novice in the use of a difficult foreign tongue like the Arabic. By a mere mispronunciation a Greek bishop prayed the Lord to "create a clean *dog* in each of His people" (mistaking *kelb* for *kolb*). A missionary lady bade her servant, "put more *donkeys* in the bread"; she meant *leaven*, but got *hameer* for *khameer*. A missionary, calling on a local governor, intending to say, "I am *obliged*," said "I am *crazy* to your excellency" (*mejnoon* for "*memnoon*"). Even Dr. Dennis, in a funeral sermon, confused "*trials*" with "*roosters*," to the mystification of the mourners, who could not see why their barn-yard fowls needed a ministry of consolation.

In a subsequent issue we propose to glance at the second period in the history of Syrian missions—1871-1910.

THE NATIONAL CONGRESS OF MISSIONS, CHICAGO, ILL., MAY 3d-6th

BY JOHN TIMOTHY STONE

The great Auditorium was filled with over four thousand delegates from every State in the Union (except Nevada and Indian Territory), and from Canada, Europe and Asia. Back of the stage a huge curtain bore the words: "Unto Him Shall the Gathering of the Nations Be." To the right, "Christ's World Program"; "Ye Shall be My Witnesses, both in Jerusalem and Judea and Samaria, and Unto the Uttermost Parts of the Earth." To the left, "Evangelization of the World in this Generation"; "This is the Only Generation We Can Reach"; "1806—We Can Do It If We Will"; "1906—We Can Do It and We Will."

The great congregation sang "Oh, Zion, Haste," and, at the fourth verse, there seemed almost a stampede of enthusiasm,

"Give of thy sons to bear the message
glorious;
Give of thy wealth to speed them
on their way;
Pour out thy soul for them in prayer
victorious,
And all thou spendest Jesus will re-
pay."

And then rang out the chorus:
"Publish glad tidings."

Thirty-three denominations and communions were uniting as those thousands joined in praise and prayer.

At the opening session, Tuesday afternoon, Mr. Alfred E. Marling, of New York City, the presiding officer, first introduced Bishop Anderson, of the Protestant Episcopal Church, Chicago. "The Will of Christ for the World" was his theme. "In Greece, Christianity preserved the continuity of the country. The enduring things in Greece were contributed by Christianity. In the Latin countries the

ideals of the poets and great men of the Roman Empire were inspired by Christianity. Dante is diviner than Vergil; St. Augustine penetrated deeper than Marcus Aurelius; St. Francis of Assisi may be favorably compared with Epictetus. Among our Anglo-Saxon races all that we have is due to Christ. What is civilization but the humanization of men? Christ's principles are based upon the eternal love of the Eternal Father. He has been lifting men by the thousands. Obliterate Christianity from the world and there is no archangel eloquent enough to depict the catastrophe which might ensue. The will of Christ for the world can not be discuss without considering unity. Unity is not uniformity, but it is oneness in the visible body of Christ that makes men know and believe. The great triumphs of Christianity were achieved when the Church was one. We are wasting more money through overlapping than would evangelize the whole nation in a generation. Is it wise? Is it Christian? I do not want to belong to a church of minimums, but there are some things which we may give up: pride, ecclesiastical conceit, jealousies, inherited prejudices, and perhaps we may give up even some of our ignorance. Christlike Christians can not stay apart. All Christians can come and give their assent to this convention. There is ten times as much unity in the church as you dream of. Let us be prophets, priests and apostles of unity. May our *Lex Credendi* always be our *Lex Crandi*."

Bishop Warren, of the Methodist Episcopal Church, followed upon the

subject, "A World-wide Purpose in the Life of a Christian." "There are two main questions in this world conquest: the kind of agencies employed and the forces by which they are backed. Christ Himself has not only laid the plan of campaign, but He has illustrated it in His own work. First, He came healing the sicknesses of the body. We go forth to the conquest of the world by the same means. Second, we plan schools which shall teach the ideas we have received. And, third, we offer to the new spirit realm the communion of God with the human soul. The agencies are the same which have built and controlled the world of matter, mind and spiritual life. So every man girds himself to task with a world-wide vision, assured of world-wide success."

Tuesday evening the tide reached even a higher level. The four thousand delegates were registered and present. Lord William Cecil, of England, presented "The Present World Conditions and the Church's Opportunity." "I shall go back and tell my own countrymen," he said, "of the zeal of Americans for my Lord and Savior. The world is becoming a very small place. We measure distance by time. Only a few years ago it took months to reach China; now in London you may see signs in the railroad stations, 'Fourteen days to China and Japan.' In the war between Japan and China, some of the Chinese knew nothing of the fact that war was going on. There was a report among them that some barbarians were annoying the Emperor. With this shrinkage of the world we are coming nearer to a common civilization. This movement toward the Western civilization has two causes: First, the growing power

of the West. China is realizing that unless she adopts Western civilization she will perish as a nation. After the battle of Mukden, China decided to accept it. Second, the conquering power of Christianity: Western civilization preached not only by the press and by the cannon, but also by love. Will you only send them commerce and guns, or the message of love and peace?"

Dr. J. A. McDonald, editor of the *Toronto Globe*, followed, speaking upon "America's World Responsibility." "Responsibility for the world has organized this campaign. This congress proclaims a crisis in your history. Lowell wrote, 'Once to every man and nation comes the moment to decide.' Then, slavery was the crucial problem. That crisis touched only these States. To-day the horizon has broadened, the vision has come of the unrequited millions of heathendom. From this opportunity your nation turns away to its own national loss. This republic and the Dominion of Canada share this responsibility. When they stand facing it they are one; one in their world fears, and one in their world's work. It is true of the nation, as of the man, that 'to whom much is given, of them much shall be required.' What unique thing can America do for the world? Something more than the exploiting of foreign lands for American commerce. The increase of your exports is not the measure of your success in foreign work. Neither can political institutions be imposed from without or you will have David in the mail of Goliath. Out of the life of the Orient there may yet arise a civilization that will more surely procure life, liberty and the pursuit of happiness to the governed. The

responsibility of America to the world will not be met by the reproduction of our social modes in the East. We can not teach the Japanese the love of beauty. Again, our systems of theology may not be the full expression of Christianity. Our ritual and modes of worship may be the best for us, but out of the dreamy East may arise a greater conception of the Christian faith, nearer to the mind of the Nazarene than our philosophical beliefs. I learned thoroughly the Shorter Catechism when I was a boy, yet I see that there may arise a clearer conception of Christianity than even Scotland has produced. Next, it is not our responsibility to raise new moral standards for the East; they need more than a knowledge of right and wrong; they need the energizing power of a new dynamic. What is it? The gospel of God's infinite love, the message of Christ's eternal salvation, the glad tidings of man's redemption from sin, the glorious hope of life immortal. To America has been given this message of divine love, and it is America's world responsibility to send it forth. Why should not America give to the nations a new national ideal? If any nation would be great among the nations of the world, let that nation serve. Men of this republic, will you do it? Will you inscribe on the Stars and Stripes 'For God and the World?' "

Secretary J. Campbell White followed upon the subject, "The Supreme Opportunity of Our Generation." No man could present such a subject more forcibly than he, who caught the vision from afar, and whose faith and ability have organized and perfected this great campaign through seventy-five American cities, culminating in

this representative national congress.

"No man sees truth wholly unless he sees it whole. The world field is God's plan. The only permanent forces and values in this world are spiritual values. The supreme opportunity can not be local, it must be a world opportunity. On the Kongo a man is valued for what he can carry, but on the River of Life a man is valued for what he does. Joseph Cook well said, 'The nineteenth century has made the world a neighborhood, the twentieth century will make it a brotherhood.' During the recent famine in India, twenty-four hours after a large gift was given in Chicago, the bread bought by that money was being put into the mouths of starving men in India. All the great problems of the world are missionary problems: the educational, the medical, and the spiritual. To-day half the world does not know Christ. But great strides are being made. In Korea twenty years ago there were no Christian converts; now Korea is on its knees asking God for a million converts this year. This Laymen's Missionary Movement is bringing Christians to a greater unity. Well did Dean Bosworth say that what brings men together is, first, a common hope; second, a common work; third, a common deliverance from a common peril; fourth, loyalty to a common friend. My faith has been greatly increased in these last days that the world will be evangelized in this generation. We *can* do it, on the human side, and God will do His part. From Canada we received the slogan: 'This is the only generation *we* can reach!' I would add, 'We are the only ones who can reach this generation!' No man can afford to wait until some

future generation to become acquainted with his Savior."

Wednesday morning the great Auditorium was filled as President Gandier, of Knox College, Toronto, rose to conduct the devotional exercises. Mr. Mornay Williams, prominent as a member of the bar, as well as a philanthropic leader in New York City, was the first speaker, upon the broad subject, "The Power of the Whole Appeal to the Whole Church." "One is staggered by the topic, 'The Whole Appeal' is Jesus Christ. He is the spoken thought of God. He is the ideal of humanity as God sees it. Until the world has learned the love for the world she has not learned the love of Christ. It is enough for us to know where there is suffering. Then there is the power of Christ to heal."

Dr. Samuel B. Capen, of the American Board, followed upon "The Nation's Response to the National Campaign." "Not since the Civil War has there been such a passion for personal service as within the past few years. Six million five hundred thousand men have actually paid admission fees to come to missionary meetings. In Boise City, Idaho, there were present over twenty per cent in addition to the membership of the church. In Charleston, for the first time in its history, all denominations came together. In New Orleans the largest meeting was held in a hall owned by a Hebrew club. Christian men have received a new spiritual life; they have seen the world in the large. This movement has also led many a man to a personal confession of Jesus Christ. Indifference is the great sin of to-day; men do not love Him; they do not hate Him. One New York millionaire said to me, 'Six weeks ago I was a cigaret-

smoking, champagne-drinking Christian; now I have been out six nights speaking for missions.' Churches have been paying off debts in the atmosphere of this movement. A new spirit of prayer has been developed. Colonel Halford well said, 'This is not a campaign of rations and orations and evaporations; but this great work is a man's job, and can't be done unless we as business men look at it from a business standpoint.' This movement is bringing the North and South together as nothing has ever done. In Alabama one of the speakers said, 'Tell Massachusetts that Alabama will line up with her in this great fight to conquer the world.' The war is not over, 'we have just begun to fight.' "

D. Clay Lilly, of Richmond, spoke as to what laymen can do for missions. He emphasized the need of educational work in the church and Sunday-school. "The appeal of facts is the appeal for to-day. People need to learn what is really being done. The missionary libraries and books of especial interest should be distributed with the personal touch, which will mean their reading." He concluded by saying, "Nourish your life spiritually by your communion with Him, receive some great commission from Him. You can do nothing better than to pray, and pray on an imperial plane. With Lord Salisbury, study larger maps and let us be satisfied with nothing less than with a world-wide enlistment."

"Business Methods in Missionary Finance" was discussed by John R. Pepper, of Memphis, Tenn. He merely referred to the need of it. He suggested that "the old call about more information should now be changed to more 'inflammation.' Every method must have a goal fixed. System adds

dignity and dollars. The weekly-offering system has proved itself worthy. We would not be satisfied with a prayer-meeting once a year or once a month; why with a missionary collection? Any system that will bring success is the system to use, but the King's business requires haste and system."

President E. Y. Mullins, of the Baptist Theological Seminary, Louisville, Ky., spoke upon "The Spiritual Significance of the National Missionary Movement." "It has gript Louisville spiritually more than any other convention ever held there. It actually resulted in a six weeks' campaign of church-going. It means the spiritual opportunity recognized and embraced; the true meaning of the Biblical teaching of love to one's neighbor. My neighbor is the man whom I can help and who needs me, whether he is in China or around the corner. It means the spiritual vision coupled with the task. A man with a vision only is visionary; a man with a task only is a drudge. Couple the vision and the task and you have the Laymen's Missionary Movement. The preacher needs cooperation in preaching the gospel of stewardship. The gospel must include the carnal side of money. After Jacob's vision he promised God a tenth. Lastly it means the coming of power."

Wednesday afternoon eight sectional conferences were held in various parts of the city among the men of different professions and church activities. Over two hundred business men were address by five speakers. Mr. P. Clement Chase, of Omaha, in speaking on "Some Principle of Business to Apply to the Missionary Enterprise," called attention to the need of promo-

tion and advertisement, properly placing in the hands of newspaper men stories of definite and vital interest. "Dr. Grenfell's story will interest far more if printed in a newspaper than in a tract." He called attention to the eagerness with which the papers seek news, especially when related to local churches and local communities. He suggested lay helpers in this very line in each local church.

Mr. Louis H. Severance followed with "The Opportunities for the Business Man." "In Rangoon there are many oil-wells, but the oil is not good enough. Men in the immediate vicinity of the wells burn Standard oil brought from America. People want the best article the market affords. Hence we must put out our best Christian article."

Mr. W. J. Schieffelin referred to the five points of an ideal missionary church—prayer, study, method, giving, serving. These must be applied to the business end of missions.

Mr. E. A. Marling referred to the need of an added financial basis because of the utter inadequacy of present conditions. "Because of the size of the problem, its complexity, and its extreme urgency, men must not only be sent, but equipped; must become acclimated; must translate the Scriptures; must preach the full gospel, exercising Christ's function not only of teaching, but healing, and this must be done where there is the greatest need. As Dr. Maltbie Babcock said, 'My nearest neighbor is my neediest neighbor.'"

The ministerial conference held in Orchestra Hall was attended by over a thousand ministers, not only delegates, but men from the city and vicinity. It was address by President

Davis, of the Chicago Theological Seminary; Dr. Raymond, of Buffalo; Rev. Mr. Sherman, a Protestant Episcopal missionary, from Hankow, China. Bishop Quayle appealed for the "Church Force in the World Field." Dr. Hazzard, of Boston, and Dr. Vance, of Newark, followed. Each speaker brought a clear, strong message, which paralleled obligation with opportunity, and gave very clear evidence that the pastors of the entire Church are appreciative and deeply sympathetic with this great world movement of the laymen.

The physicians and surgeons were address by physicians of world-wide repute and the following subjects considered: "The Unnecessary Burden of Suffering in the Non-Christian World," "How Non-Christian Ideas and Practises Affect Physical Life and Health," "The Debt of Medical Science to Missions," "The Peculiar Opportunity of Medical Missions," "The Place of Medical Education in Mission Fields," and "Special Opportunities of Physicians at Home to Help Missions."

Mr. S. Earl Taylor led in the discussion at the Church Officers' conference on "Features of a Standard Missionary Church." Mr. Charles A. Roland, of Georgia, followed on "The Responsibility of Church Officers in Setting the Missionary Standards for the Church."

The matter of policies, financial methods and efficient systems were discust.

Mr. Lilly, of Richmond, closed with a testimony as to the effect of an aggressive and adequate missionary policy on the spiritual and financial life of the Church itself.

Able leaders discust Sunday-school

methods and opportunities at the conference held at the First Methodist Church, Mr. Harry Wade Hicks, of New York, Bishop Bell, of Los Angeles, and Judge Cleland, of Chicago, taking part.

Judge Spencer, of St. Louis; William D. Murray, of New York, and T. G. D. Bradley, of Chicago, spoke at the lawyers' conference.

The Brotherhood conference was address by Charles S. Holt, of Chicago, who said that the great Brotherhood Movement was especially masculine, and rested on man's responsibility to Christ and the Church. It is not sociological, ethical or doctrinal, but religious, personal, Christian. There can be no real brotherhood which does not reach out. It must be a force, active, spontaneous, continuous, flexible and loyal. The Brotherhood operates in the Church, not apart from it.

Hon. F. W. Parker, of Chicago, said in part: "Away with the suspicion that the brotherhoods are not interested in missions. Give the men of our Brotherhood a job big enough. Big men need something to do in the Church, or they will be busy in work outside of the Church. They need the inspiration of a wide vision."

Dr. Ira Landrith emphasized that the Brotherhood of America must develop along all lines if their task is to be met. He laid stress on Bible study, personally leading of men to Christ, reviving the family altar, and influencing men within the home.

At the Editors' conference, Dr. Herring, of New York, discust the denominational missionary periodical as the best method of disseminating missionary news, and Dr. McDonald, of Toronto, the growing demand for and

use of missionary news by the secular press. Dr. C. J. Musser and Nolan R. Best, editor of *The Interior*, followed.

Stephen J. Corey, secretary of the Foreign Board of the Disciples of Christ, opened the session Wednesday evening with "The Church's Need of a World-wide Field." "The Church that does not believe in foreign missions hangs out its shingle as having a local deity as its God. The Church needs the challenge of a world field if it is to reach high endeavor. Let us stop teasing boys to go into the ministry and give them the challenge of a great mission. Appeal to the heroism in a boy's life. In the satisfying of the world's needs we will save ourselves."

The subject of Judge Spencer, of St. Louis, was "Laymen and World Evangelism." "When I was in college the prayer for foreign missions used to be, 'Oh, God, open the doors of the non-Christian lands to the gospel.' Twelve years ago, when Mott went to China, the Chinese student-wall was closed to Christian students. If there is a young man in this audience hesitating as to the choice of his life work, why may he not become God's instrument in the converting of a nation to Christ."

Rev. George Sherwood Eddy, of the American Board, spoke on work in southern Asia. "I sail for India next week, and my heart leaps at the thought. It was my privilege to be in Japan in the recent evangelistic campaign, also in China and Korea. In China I spoke to an audience of one thousand young men, after which twenty-five rose and confessed Christ. If I were choosing a place to put my life I would choose China as the place of largest opportunity. The present

unrest of India is most encouraging; the leaven of Christian principles is the chief cause; they are awakened in politics, domestic and religious life as they come to a greater self-realization. To-night one-half the world is without Christ. It is not by chance that that half is poor and sick. We are sending one missionary to them to 699 we keep at home."

Thursday morning we surveyed the world field. Dr. N. W. Rowell, of Kings College, Toronto, chairman of the Canadian branch of the Laymen's Movement, spoke on "A Nation's Power for Missions." "Throughout their churches the deaf were hearing, the lame walking, and in some churches even the dead were raised to life. The missionary power does not depend upon the number of the church-members, but the loyalty of the members to the great mission of Jesus Christ. We agree in all the deeper things of life. We sing with you the same tune to our national anthem. This Laymen's Missionary Movement is the great national conservation force in moral resources. Throughout our country it has arrested attention and changed the attitude of thousands of men toward missions. It has stimulated the prayer services. It has increased the missionary income. In 1907 we gave \$200,000 to home and foreign missions. Under its stimulus, in 1908 we gave \$363,000, and this year we are pledged to more than \$400,000. The bogie that if one gives more to foreign missions, home missions will be depleted, has vanished. We are all with one accord and in one place, Anglicans, Methodists and Presbyterians speaking in our own tongue, 'the Spirit giving us utterance.'"

Latin America was presented by Doctor Homer C. Stuntz, of the Methodist Board. "There are eighty millions of people in Latin America speaking many languages other than Spanish. The Mexicans, like the Koreans, are praying for one million converts this year. The size of South America is unthinkable. There is more habitable and tillable land there than in North America, for they have less frozen lands. There are only seventeen millions of people in Brazil, which can carry a hundred and fifty millions. Argentine has seven millions, and can support a hundred millions. The old church life there is inadequate to lead the people out into the new national life. From fifty-five to seventy-five per cent of the population are illiterate. One copper company of the United States invested more in one mine before getting a cent out of it than united Christians have ever invested in the redemption of the South American continent. As to the Philippines, twelve years ago last Sunday, George Dewey sailed into Manila Harbor. We have done more in nine years to further civilization there than Spain did in 345 years. More than three millions have broken away from the twelve millions in Romanism. I saw 365 converted in one service. The Presbyterians have gotten more converts there than in Siam and Laos in all the history of those missions."

Dr. F. L. H. Pott, of Shanghai, spoke upon "The Far East." "The situation is a crisis and an opportunity. The old Poly-demonism and Confucianism are being broken down. What will take their place? We must create ideas of sin, God and salvation through Christ. If the Church of

Christ were willing to pour forth its life of men and women, to give more than the crumbs that fall from its table, it would be possible to make China one of the greatest Christian nations of the earth."

Former Vice-Minister of Public Affairs Hon. T. H. Yun, of Korea, who has recently accepted the presidency of a Methodist college, read a paper upon his own country, marked for clear thought, pure English and keen humor.

The morning session closed with an address by Dr. Zwemer, of Arabia, on "Africa and the Near East." "Asia and Africa are linked together by God's revelation; Moses was born in Egypt, Christ fled to Egypt, but Islam is now the link which binds the East and the West. That is the only religion which claims to supersede Christianity, which contests with Christianity the Holy Land, which combats Christianity and the truths of Christianity. It is the greatest defiant faith. In Africa the great missionary problem is not crumbling paganism; it is Islam. Bishop Anderson said that Jesus Christ has no rival. This may be so in our lives, but it is not so in Africa in the lives of the Africans. Islam is advancing over all Africa. It is true that it is lifting them out of their paganism, but no Mohammedan can ever lift the African higher than the source from which he sprang; *i.e.*, Mohammed and the Koran. Islam is a political religion, and is putting forth its sway over the whole of the Orient. The Gordon Memorial College, founded by Christian money, supposedly with Christian ends in view, has been appropriated by Mohammedanism and is now a center of Mohammedanism in Africa. Its study

halls are open on Sunday and closed on Friday, and the Koran is taught.

"It is true that Islam is raising the moral standard, but it is not very difficult to raise the African to the fulness of the stature of Mohammed. Some statisticians say that one-third of the population of Africa are Mohammedans, others say one-half. It is difficult to draw the line as to where Mohammedanism begins and paganism ends, so slight is the difference between the pagan converted to Mohammed and the fetish-worshipping pagan. The Moslem world is writing over Africa, 'The Moslemization of Africa in this Generation.' We must meet this challenge, not by resolutions, but by real sacrifice. The best encouragement is in the fact that we can appeal to men because of the moral issues involved. We point to Morocco, morally the darkest spot on earth. We need not to believe in the Nicene creed or in the shorter catechism, but in the depths of the personality of Christ. We can not win this battle except as it has been done. Raymond Lull died for Africa; at Adana Christians died for Him only a year ago. We can not accomplish Christ's task without learning something of His sacrifice."

Thursday afternoon a meeting was held in the Auditorium for students, over which ex-Vice-President C. W. Fairbanks presided. It was addressed by Mr. Eddy, Dr. Zwemer and Mr. Speer. Thousands of students attended. A conference of the congress delegates was held at the same hour in Orchestra Hall, considering "How to Conserve and Extend the Influence of the National Missionary Campaign." The whole conference was practical. Such sentences as these were heard,

"Conservation by supervision is our slogan"; "Prove your enthusiasm by your statistics"; "Every man is responsible to follow this work up." The meeting developed into a long prayer service.

The following resolutions were adopted as the national missionary policy (see back of frontispiece).

Bishop Charles E. Woodcock, of Louisville, Ky., opened the evening session upon "Prayer and the Kingdom." "Prayer is as necessary as God is. Prayer is not easy. Things easy are never great. The trouble is, as Christian men, we try to live down to the plane of the men around us when we should live up to the plane of God. This congress is not only an inspiration, it is a consecration. It will do more for America than for Africa. Let us pray and work."

Chairman Marling repeated his message on "Money and the Kingdom." "Money is power, but if I put a twenty-dollar gold piece on the table and it is left here it is worthless—it is dead metal. But if I take it and go out I could spend it at its full value. When linked with my personality it becomes powerful. When I die shall it be said: 'He was born a man but died a merchant?' God forbid. I want to translate my physical manhood and my money-making ability into the Kingdom of God. The estimated banking power of the United States is thirty-eight per cent of all the world. There is no scheme that we could not advance if we are devoted enough. We have the money to do anything we want to do. It is a conservative estimate that twenty-five billions of dollars are in the hands of Christian men of the United States. If Jesus Christ is worth anything in

acceptance, is He not worth something for transmission? I don't want to give up my business, I want to continue in it for my Master."

Robert E. Speer followed on "Foreign Missions and Christian Unity." "There is necessity for such unity, if we are to fulfil the task assumed. It is too big for any one body of Christians alone. The great evils of the world call for unity. The character of God demands it. Christianity must be naturalized in our country. It is more important to have a national Indian church than to transplant Presbyterianism and Methodism there. The Occidental character of our differences makes it unnecessary to transmit them across the seas. First, we preach as Armenians, while we pray as Calvinists. Second, what should be the kind and degree of unity, to avoid all friction and waste? All friction is disloyalty to Christ, all waste treason to the world. The call is for spiritual, corporate unity. Third, to what extent have we succeeded in attaining this unity? In Korea, in the Philippines, there is one Christian Church. We have agreed not to overlap. We are engaged in a great warfare and there is no time for guerrilla warfare among ourselves. Fourth, the lessons and the appeal to us at home. If the Northern and Southern Presbyterian churches are one in Korea, why, in God's name, is it impossible here in America? The way to adjust ourselves to unity is not to scrutinize our own differences, but to look away from them to Christ."

Friday morning Secretary James L. Barton, of the American Board, spoke upon "An Adequate System of Christian Education in Non-Christian Lands." "First, the world can not be

evangelized by education; again, that six hundred millions are ignorant and without Christ. Of these, five hundred and forty millions belong to the United States. 1. A modern educational system for the non-Christian world is inevitable. The East has awakened and will be educated, whether we wish or no. 2. The extent of the Christian education in the East. One million two hundred thousand children are studying in mission schools. These students will fill 201 Chicago universities, and many of them are supported by native money. There is hardly one but is turning away students every year. Is there a college here in this country that would turn away a youthful student who could pay his way and has mental ability and character sufficient to gain him entrance? But in China a boy who wants a modern education has only one chance out of two hundred of getting in a Christian school. In the whole world a man has but one chance out of one hundred and sixty-six of securing a Christian education.

Dr. M. D. Eubank, a medical missionary in China, spoke upon "The Development of the Medical Profession in the Far East." "I have never seen a native doctor in China who knew anything about anatomy, physiology or bacteriology; or about cleanliness and sanitation, without which there can be no medical science. There are no laws in China for quarantine; lepers go about freely; no sewage system in any city. The conditions everywhere are dampness, darkness, dirt and devil-worship. The whole of China is coming to where they want American medicine."

Mr. Speer, in closing the morning session, spoke upon the subject, "The

Impact of the West Upon the East Must be Christianized."

"1. We imply that this impact has not been Christianized in the past. Some of us will not admit this. God has been leading on His world. We can see all over the heathen world the ideas which have been placed there by God through His missionaries. We can see the slow fashioning of the world to the ideals of Christ. But in our political impact many non-Christian ideas have been imparted. China has failed to see in European nations the proper Christian attitude. Our trade impact has not been Christianized. One needs only to recall the slave-trade, which, thank God, is a thing of the past.

"2. Why must this impact be Christianized? There are no different moral standards between nations than between persons. The Christian nations are coming into contact in many ways with the non-Christian. All the political interests of the world are being closely intertwined. All impact which is non-Christian is positively harmful. For proof we need only to cite Constantinople. Inevitably that impact must be religious. The idea of a religious neutrality is chimerical. We are bound to Christianize this impact because Christianity is the only uniting racial bond. 'The only way in which India can be unified,' says Professor Seeley, 'is by the bond of a common faith and a common hope. That must be Christianity.'

"3. How can it be Christianized? By our practising it as a nation as we should practise it as individuals. We must make sure that the men who go out to represent this country in commercial and diplomatic circles should go with the Christian attitude toward

the foreign nations. We have the authority of the late Justice Brewer for the statement that this nation is a Christian nation. Therefore, we must deport ourselves as such. By Christianizing our trade we may Christianize this impact. It is only by this impact that we all, Anglo-Saxon, Japanese, Hindus and Africans, may be one, worshiping one God in one brotherhood."

At the end of the morning session, information was brought that King Edward VII of England was lying at the point of death. The entire audience was asked to rise while prayer was offered for his restoration.

Friday afternoon denominational conferences were held and church policies adopted.

Friday evening the congress closed with an address by Bishop McDowell, of Chicago, upon "Spiritual Equipment for the World Task." "Other forces are uniting and organizing; it remains for the Kingdom of Christ to bring a Christless world into contact with the gospel. I would not go across the street to give India a theology; she has now more theology than she can understand; but I would go around the world to proclaim that—

"There is a fountain filled with blood."

"Christ came first to save men. He wept over the city, but He drew men to Himself. The salvation of China is of infinite importance to Christ."

The bishop offered an intercessory prayer; the Apollo Musical Club, of Chicago, sang the "Hallelujah Chorus," and Bishop Thoburn, fifty years a missionary in India, pronounced the benediction.

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Friday morning Secretary James L. Barton, of the American Board, spoke upon "An Adequate System of Christian Education in Non-Christian Lands." "First, the world can not be

evangelized by education; again, that six hundred millions are ignorant and without Christ. Of these, five hundred and forty millions belong to the United States. 1. A modern educational system for the non-Christian world is inevitable. The East has awakened and will be educated, whether we wish or no. 2. The extent of the Christian education in the East. One million two hundred thousand children are studying in mission schools. These students will fill 201 Chicago universities, and many of them are supported by native money. There is hardly one but is turning away students every year. Is there a college here in this country that would turn away a youthful student who could pay his way and has mental ability and character sufficient to gain him entrance? But in China a boy who wants a modern education has only one chance out of two hundred of getting in a Christian school. In the whole world a man has but one chance out of one hundred and sixty-six of securing a Christian education.

Dr. M. D. Eubank, a medical missionary in China, spoke upon "The Development of the Medical Profession in the Far East." "I have never seen a native doctor in China who knew anything about anatomy, physiology or bacteriology; or about cleanliness and sanitation, without which there can be no medical science. There are no laws in China for quarantine; lepers go about freely; no sewage system in any city. The conditions everywhere are dampness, darkness, dirt and devil-worship. The whole of China is coming to where they want American medicine."

Mr. Speer, in closing the morning session, spoke upon the subject, "The

Impact of the West Upon the East Must be Christianized."

"1. We imply that this impact has not been Christianized in the past. Some of us will not admit this. God has been leading on His world. We can see all over the heathen world the ideas which have been placed there by God through His missionaries. We can see the slow fashioning of the world to the ideals of Christ. But in our political impact many non-Christian ideas have been imparted. China has failed to see in European nations the proper Christian attitude. Our trade impact has not been Christianized. One needs only to recall the slave-trade, which, thank God, is a thing of the past.

"2. Why must this impact be Christianized? There are no different moral standards between nations than between persons. The Christian nations are coming into contact in many ways with the non-Christian. All the political interests of the world are being closely intertwined. All impact which is non-Christian is positively harmful. For proof we need only to cite Constantinople. Inevitably that impact must be religious. The idea of a religious neutrality is chimerical. We are bound to Christianize this impact because Christianity is the only uniting racial bond. 'The only way in which India can be unified,' says Professor Seeley, 'is by the bond of a common faith and a common hope. That must be Christianity.'

"3. How can it be Christianized? By our practising it as a nation as we should practise it as individuals. We must make sure that the men who go out to represent this country in commercial and diplomatic circles should go with the Christian attitude toward

the foreign nations. We have the authority of the late Justice Brewer for the statement that this nation is a Christian nation. Therefore, we must deport ourselves as such. By Christianizing our trade we may Christianize this impact. It is only by this impact that we all, Anglo-Saxon, Japanese, Hindus and Africans, may be one, worshiping one God in one brotherhood."

At the end of the morning session, information was brought that King Edward VII of England was lying at the point of death. The entire audience was asked to rise while prayer was offered for his restoration.

Friday afternoon denominational conferences were held and church policies adopted.

Friday evening the congress closed with an address by Bishop McDowell, of Chicago, upon "Spiritual Equipment for the World Task." "Other forces are uniting and organizing; it remains for the Kingdom of Christ to bring a Christless world into contact with the gospel. I would not go across the street to give India a theology; she has now more theology than she can understand; but I would go around the world to proclaim that—

"There is a fountain filled with blood."

"Christ came first to save men. He wept over the city, but He drew men to Himself. The salvation of China is of infinite importance to Christ."

The bishop offered an intercessory prayer; the Apollo Musical Club, of Chicago, sang the "Hallelujah Chorus," and Bishop Thoburn, fifty years a missionary in India, pronounced the benediction.

CHINESE MISSION WORK IN HAWAII

BY REV. E. W. THWING, HONOLULU

For many years the Hawaiian Board has carried on mission work among the Chinese of these islands. It is really foreign mission work because carried on among people from China, and yet now can be called home missionary work because among the people of part of our own great country.

Many of the Chinese of these islands are American citizens, and they are a credit to this citizenship which they so highly prize. The bright intelligent manhood and womanhood found among the Chinese is largely due to the splendid work of the Hawaiian Board in evangelical and educational effort to bring a Christian education to these people.

The chief center of the work is at Honolulu, a city of perhaps 44,000 population. Here is found, perhaps, the largest and best organized church outside of China. In this church there is a membership of about 160 adults and more than 200 children. A Sunday-school is conducted with a membership from 200 to 250 Chinese children. The church services are carried on in the Chinese language, while the Sunday-school is conducted largely in English, most of the children having received a good English education in the public schools. Rev. Edward W. Thwing is the present pastor of the church, and Mr. Ho Kwai Tak is his native assistant. It would be a revelation to many of our American Christians if they could visit the Sunday-school and church services held here. There is an active Young People's Society of Christian Endeavor, a Chinese Y. M. C. A., and

branch mission Sunday-schools held in connection with this central church. They raise considerable money toward paying for their own expenses and also giving to the Christian mission work. During the past year, besides paying over \$200 for current expenses, contributing \$100 to the Hawaiian Board, \$12 to the American Board, \$25 to the American Missionary Society, they also contributed largely to Chinese benevolent societies in their own country, and also aided the sick and poor of their own church. The Chinese Sunday-school support their own native missionary in China. Quite a number of the members of this church are developing their Christian character by active mission work in other Sunday-schools, in the jail services, or at well-attended street meetings.

The Chinese city missionary work of Honolulu conducts night schools, schools for teaching the Chinese language from Christian books, day schools for both boys and girls, sewing classes, work among the women, and helps much with the kindergarten work among the children. It is an interesting sight to see the little Chinese street children, who come mostly from the non-Christian homes, gather in the little mission schools, and enjoy so heartily the Christian songs and Bible catechisms.

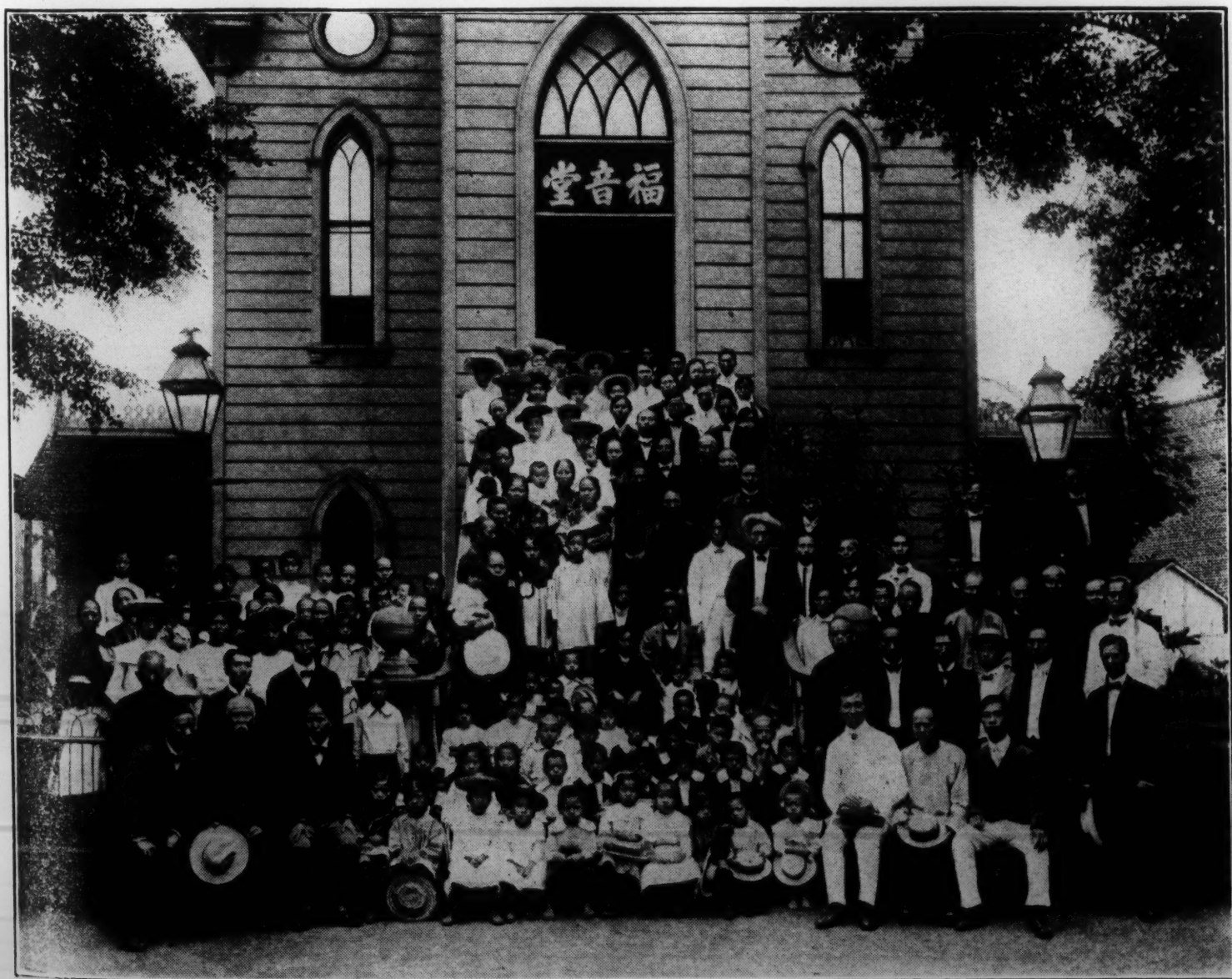
Evangelistic Work

The Chinese work of the Board, as well as the rest of the work, gives large emphasis to large evangelistic effort. The reason of the Board's being is because of the *great com-*

mand to "Go into all the world and preach the gospel." There are, at present, twenty-one different workers connected with the Chinese work in the islands. There are six organized churches, and some eleven other chapels, or mission stations, at each one of these points. The effort is to scatter the true light of the Jesus Gospel, as the Chinese call it.

Besides the preaching and church services held at the different mission stations, the superintendent of the work makes frequent trips and aims to visit the plantation camps. Here services are held among the laborers, who gather after the field work is over and seem to enjoy a good gospel meeting. As the superintendent speaks both Chinese and Japanese, interesting union services are often held, and the Chinese and Japanese from adjoin-

ing camps meet together and hear the missionary speak, first in one language and then the other. Oftentimes, too, the Koreans join in, and altho an address can not be made in Korean, yet sometimes, through the help of some Korean man, who speaks Japanese, a message is given to them also. It is the aim to promote brotherly feelings among these various nationalities, and it is a joy to see the Chinese and Japanese Christians meeting together in true brotherly love at a common communion table. Time will not permit, in this brief survey, to speak in detail of the work carried on at many points in these islands, but those in America can feel assured that the Hawaiian Board is doing its best to make Hawaii a strong outpost for Christian America.



THE CHINESE CHRISTIAN CHURCH IN HONOLULU, HAWAII

Educational Work

For many years, Christian education has been a strong part of the work for the Chinese in Hawaii. Mills Institute has done much to make possible the bright Christian young manhood that one often meets here. It is a great joy to know that this school for Chinese young men will soon have its new and larger building in connection with the Mid-Pacific Institute. This splendid work is a fitting tribute to the noble effort of Mr. Frank W. Damon, who has worked for so many years with tireless energy to help the young Chinese of Hawaii. He is now most active in making possible the realization of his hopes for this larger educational institution for the Chinese of these islands. In fact, many of the young men from China may, in time, find Hawaii to be the best place to get a modern and liberal

education under most favorable conditions.

Results of the Work

And what has this Chinese work really accomplished? No visitor can remain in Honolulu for twenty-four hours without noticing some of the bright young Chinese who are a credit to our Island development. These Chinese came from southern China, from the same localities, and from the same farming classes that the Chinese in California came from. And yet every visitor will say that the Hawaiian Chinese are different. And why are they different? It is because they have been treated kindly, not as aliens, but as friends. The native Hawaiians have always thought well of the Chinese. They have been welcomed in our schools, and have had a part in the government, and the Hawaiian Board, with its Chinese churches that



A CHINESE CHRISTIAN FAMILY IN HAWAII

have been established for between twenty and thirty years, have done a great deal in bringing about these happy results. Many of the Chinese of Hawaii form a most excellent proof that Christian missions do pay.

The opportunity to-day for continued and valued efforts is still great, and perhaps greater than ever before. Hawaii is the meeting-place between the East and the West, and the influence of the islands will be felt more and more in the present awakening of the great empire of China. All the money and the effort that Christian America puts into the Christianizing and educating of Hawaii's Chinese

will pay large dividends. Already, we hear from those who have gone to China from Honolulu, and some are taking leading positions, and are making their influence felt for good. Hawaii is a rich treasure that has been given to be a part of our American Commonwealth. Let us in a broad and willing spirit permit the Chinese to enter freely into the Christian privileges which we all enjoy. We want the prayers, the sympathy, and the co-operation of all our American friends in making this Chinese mission work of the Hawaiian Board stronger and more far-reaching. To use a Bible phrase, let us "possess our possessions."

THE NEED FOR TRAINED NATIVE HELPERS IN CHINA

BY JOHN A. ANDERSON, M.D., TAICHOW, CHINA

Missionary of the China Inland Mission

The importance of the wide use of native helpers in foreign mission work is generally recognized, but there are many problems which are still unsolved.

Who should provide the funds for the support of native preachers? Ought they to be supported entirely by funds contributed by the native churches? Some missions have adopted a definite policy with this end in view. Foreign financial support may be continued in certain cases to old evangelists, but no new ones are taken. They are expected to receive their support from the native churches.

When the glorified Christ as head of His Church ascended to heaven He gave evangelists, pastors, and teachers. Our Chinese helpers may be divided into these three classes, each merging into the other, yet each distinct from the other. The evangelist is like a quarryman hewing living

stones from the quarry of unregenerated humanity. The pastor and teacher are like stone-masons and builders, preparing the stones, and building them into the Church—the Temple of God on earth. The pastor completes what the evangelist begins. They are all Christian ministers; yet their work is quite distinct. The evangelist's field of work is the unconverted world. The pastor's field of work is the Christian community. So also the support of the evangelist and pastor must differ as much as their fields of work. The New Testament indicates that a pastor should receive "wages" from those to whom he communicates spiritual things. The Chinese pastor, therefore, should be supported by his flock. This, owing to the nature of things, is impossible for the evangelist. The apostolic custom of "taking nothing from the Gentiles" is opposed to his taking support

from heathen among whom he ministers; that is to say, he must take nothing from the heathen as a reward for preaching the Gospel. For any other kind of honest labor, mental or physical, he is certainly free to take "wages," when this is necessary for his self-support, as did the Apostle Paul make use of tent-making. There is at present a great opportunity for Christian Chinese who know English to teach in the government schools and colleges in the interior, and to use their spare time in preaching the Gospel. In this and other ways self-supporting workers exercise a great influence, reaching the literati, and the leading men of the towns where they live.

If necessary, however, the Chinese evangelist should be supported by foreign money. If an objection is raised—if it be said that the native church should support the native preachers whom it sends forth; as well might it be said that foreigners should now leave China and allow a quarter of a million of Christian Chinese to evangelize the rest of China. The native church gives men and money for evangelistic work (it might give more); but its resources are inadequate to the needs of the field. But the Master's command still stands for the whole Church: "Preach the Gospel to every creature." Why should we import the racial spirit into the work of God in China by refusing to support the Chinese evangelist with foreign money? Such a rule would not be tolerated for a moment in the home lands of Europe and America; where in many instances missionaries sent forth by poorer churches receive their financial support from churches enjoying a larger share of this world's goods. In such

cases the poorer churches have the privilege of giving the men and the richer churches the privilege of giving the money to support them—a divine arrangement by which all become helpers together in the great work of carrying the Gospel to all mankind.

In face of the unprecedented openings for the preaching of the Gospel, who will say that these well-known laws along which God is working should be ignored; and that no foreign money should be used to support the native Chinese evangelists? Moreover, it is not through the foreign missionary but through the natives themselves that the great mass of our Chinese Christians have been converted, proving the well-known axiom that "China must be converted by the Chinese."

The native evangelist knows his people's feelings and customs and language better than the foreign missionary can ever hope to know them. His support costs less than one-sixth that of a foreign missionary. He is fitted to do the very work for which the missionary societies exist. He is Christ's gift to us for the evangelization of this land. A policy that refuses to give him foreign support is surely a mistake of the greatest magnitude.

The Work of the Evangelist

Here, at the beginning of the twentieth century, China has a thousand counties, with walled towns, and millions of villages and hamlets awaiting the coming of the evangel. Up till the Boxer trouble most of those counties were closed to us. The prayers of the Church for the opening of China have been ascending to God for a hundred years. Three generations of missionaries longed and la-

bored, wept and prayed for it; but it required the terrible Boxer crisis, with its agony and blood and soul travail, to unify the whole Church, in all the world, in one great earnest cry for an open China. The daily prayer-meeting in Shanghai for six months of 1900 was an index of this world-wide appeal to God, as it was also an expression of the soul travail of the missionary community sheltered there. Those were dark days; but with eyes turned to God we waited; and God answered the prayers of His people. With a swiftness and a completeness that seem almost miraculous, China was thrown open.

What the Church for one hundred years has been waiting for God in our day has accomplished. We no longer pray as before for the opening of China. Our prayer is turned to praise. China is opened, and awake. The greatest opportunity of the ages is upon us—a quarter of the world's population open to be evangelized. Are we ready for it? Every missionary body in China should have a band of native Chinese evangelists, trained and ready to carry the Gospel, in the power of the Holy Spirit, to the thousand counties still without a missionary; and a few selected foreign missionaries to lead them.

We have gone to the home churches, and told them how God has opened the long-closed doors; and have asked if they were prepared to give the men and the money. In the present case we turn to our own missions and our mission committees, and in doing so we turn to those who know the dark pall that hung over mission work here in 1900, and who have seen how God so wondrously threw the closed doors wide open. Fathers, brethren, are we

ready to enter? Do we understand the times?

Every missionary community in China has a place in the fight, and the strength of all will depend upon the preparedness of each. Let us trust in God and go forward, for *now* is the great day of opportunity.

Native Helpers—Their Training

The importance of this part of our subject can scarcely be overestimated. Yet the lukewarmness that exists toward it in certain missionary circles is alarming. For example: A missionary whose heart was burdened with the weight of the question, arose at an informal missionary conference and urged the importance of the subject, and asked for more time to be given to consider it. His request was in order and could easily have been granted, but, strange to say, he was promptly stopt, and his request ignored. One mission has in one province some 5,000 church-members and 50 missionaries, but no training-school for native helpers. The missionaries met in conference ten years ago and asked that one of their number be set apart to open such a school. The request was not granted, and it is impossible to tabulate the loss the work has sustained in consequence. About the same time elaborate preparations were made for the evangelization of an inland province. Failure resulted because there were no trained native helpers available to accompany the foreign missionaries who volunteered for the work. In various parts of China there have been great gatherings of converts, extending over months, and in at least one case gradually gaining in force and extent for a number of years, until thousands

have turned from idols to serve the true God; but as if smitten with palsy and with blindness, the mission opened no school to train the necessary native helpers. There are whole provinces in China without the semblance of a Bible training-school for native helpers; and where the work is consequently carried on at a maximum of cost with a minimum of efficiency.

There are men in the native ministry doing good work altho they received no special school training; just as men like D. L. Moody and C. H. Spurgeon took front rank as evangelists and pastors altho they were not specially trained for the work. But this is no proof that the majority do not need the schools, and these men themselves are the first to say so. In support of this it is only necessary to mention Spurgeon's Pastors' College, and Moody's Bible-training Institute and schools. Very few missionaries have time to train their own helpers satisfactorily; but it can be better done in a Bible training-school or theological institute.

God's work has had its schools of prophets from the days of Samuel, the son of Hannah, until now. They are a divine institution necessary alike for Israel and for the Church of Christ. John the Baptist had his school of disciples. Christ selected twelve apostles that He might train them, and then send them forth to preach. He said: "Follow Me and I will make you fishers of men." The Apostle Paul trained Timothy and Titus and left Titus in Crete to train and appoint native helpers in its churches. He instructed Timothy to select and teach able, faithful men, who would be able to teach others also. At Ephesus the great apostle disputed

daily in the school of Tyrannus, and he doubtless selected from among the disciples men likely to be teachers and preachers and gave them special instruction. When saying farewell to the local leaders of that church, he mentions having taught them night and day for three years. If we would in the apostolic way commit our converts to God, and to the word of His grace, we must first give them a native ministry that has been carefully taught, as were the Ephesian elders.

Monthly classes of Bible study are of great help to our church-members, and they form excellent feeding-grounds for training-schools for native helpers, and where nothing better could be done, native helpers have been selected directly from these classes, but it would be a mistake to continue to do so. We are laying the foundation of what will be the greatest national church in the world. Its leaders should be men who at least are carefully taught in the Word of God. A two years' systematic course of study is the shortest that should be allowed, and in all cases it should be combined with practical work, hence a populous neighborhood is a valuable asset to a training-school. The students should not only be taught the doctrines of the Bible, but be trained to study and to teach, and to preach, and every help should be given to strengthen their own spiritual life.

The needs for a training-school might be summarized thus: The native helper needs it for his own sake, to clear his mind from the superstitions of his race, and to put him on good lines for Bible study, and to equip him for the sacred work of the ministry. He needs it for the sake of the Christians to whom he minis-

ters, that he may lead them into work for Christ, give them their portion of food in due season, and preach the Word with power and wisdom, and with a sound mind, free both from heresy and from worldly compromises. He needs it for the sake of the unconverted literati, that he may deal successfully with their difficulties and lead them to a saving knowledge of the Truth. He needs it for the sake of the religious devotees, and for the hard-working sons and daughters of toil, that he may the better speak the word in season to their weary hearts. And preeminently he needs it for the sake of the whole Church in China, that by attaining his own highest possible excellency of service he may lead her onward and upward to the full stature of Christ. If we believe

the time is nearing when the Church in China will be self-governing, it is imperative that we teach the coming leaders the Word of God as thoroughly as possible, and that we seek for them the filling of the Holy Spirit with His power for service.

The missionary has many important questions calling for consideration; but there is none more important than these now before us. Many things we may ignore, these we dare not. To do so would be to hinder the progress of the Christian Church in China, and to neglect our Master's last command. It would be disloyalty to our glorious Savior.

Before us is an opportunity that is overwhelming in its vastness and grandeur; and opportunity means responsibility.

Apropos of the above article we quote the following from two of our exchanges:

"To what are we to attribute the present growth of the Christian Church in China—that great society of which the Protestant section alone doubles itself every ten years? Christian education has done much to bring the young to the Church; medical work, too, has had its share; but most converts in our churches are there as the result of evangelistic work faithfully carried on by native workers. I have long made it a practise to ask Christians who first taught them the gospel, and only in two or three instances has the name of a foreigner been mentioned. There are a few notable exceptions; but the reply given is usually the name of some

Chinese preacher or master, some Chinese Bible-woman or teacher."

"Forty years ago a Chinese boy landed in San Francisco and began his new life as a street pedler. He was like any other heathen Chinaman, no better, no worse. After about three years he managed to open a small shop. By and by he began to go to mission meetings in Chinatown, and by the time he had been eleven years in the United States he became a Christian and was baptized. After forty years in the United States he is a merchant, a member of a company that pays \$10,000 a year rent for its place of business; he is an elder in the Presbyterian Chinese Church in San Francisco; his eldest son is a graduate of the University of California and a mining engineer of repute, and his second son is at Yale."

THE CRY OF THE CHILDREN OF KASHGAR

BY A CONVERTED MOSLEM

In Kashgar there are multitudes of unfortunate children whose mental and physical growth has been stunted by misery and neglect. They are called by the Arabic word for orphan, "Yetim," which means (according to some) literally, "lunatic." These children are poor and ignorant, but only some of them are orphans, whose parents have left no fortune, or who have been deceived by dishonest guardians. Most of them have parents, but are shamefully neglected. The cause is chiefly the evil connected with Mohammedan marriage customs.

When a man marries a second time, his new wife shows dislike or indifference to the children of his house. How could it be otherwise! Even in Christian Europe, where marriages are contracted for life, stepmothers often take no interest in their stepchildren, and in Moslem lands interest in their welfare is next to impossible, because the wife's relations to her stepchildren may cease at any instant by the annulment of her marriage. While living in one house, the children will, therefore, remain uncared for by the stepmother. The presence of these little strangers may even become a burden, in case she has no children of her own.

These feelings of aversion lead to unkind treatment and chastisement. The outcome is that the children usually run away, for the stepmother tries from the beginning to make their stay in the house insupportable.

Moreover, when a woman is to be married the second time, she will almost always indifferently leave her children to their fate, that they may not be a hindrance to her marriage, knowing that her future husband will

hardly consent to receive other people's children into his house. The result is that they are abandoned and join their fellow sufferers. For five years I have witnessed the unspeakable misery of these children without being able to help them, except in a few cases and for a short time.

These homeless and deserted ones live in the burial-ground outside the town; near the dead they find the refuge which the living deny them. There between the graves they pass the nights in summer, and part of the days among the graves, and generally gain their living by begging in the streets of the town. On market days, when the country-people come to town, the orphans gather from all around. The funeral repasts of rich people, to which everybody is admitted, are good opportunities for them, which they do not miss. If they can find nothing else to eat, they satisfy themselves with plants which grow in the place, or they gather some fruit from the gardens. Nobody blames them for this, for Orientals are not small-hearted in such matters. If a stranger enters their gardens and gathers flowers or fruits, they do not consider it a theft. Very often, however, the poor outcasts must go to sleep hungry.

Their dress is as scanty as their food. The boys run about almost naked in the warm season; dust and dirt are their dress. People sometimes give them garments, but these are generally given away thoughtlessly.

Most of them suffer from some illness or infirmity; even lepers are found among them, and blind and lame ones are numerous. Most of

them die early from disease and want, as might be expected.

In summer the condition of these unfortunate ones is to some degree supportable; as long as it is warm, they have only to withstand their principal enemy, hunger, and even this is more easily endured than in cold weather. In winter, however, their condition is really terrible. Hunger then is accompanied by a far grimmer enemy, cold. When the day declines, when light and warmth give room to darkness and cold, when the cold increases every hour, then the hearts of the poor parentless children are seized with anguish and terror. The burial-ground offers them no longer a refuge where they may sleep without the danger of starving or freezing, so they hurry to the warm ash-heaps which are heaped up near the bathing-houses. He who finds still a place there, where he can lie till morning, feels happy. When he gets up in the morning, the ashes which cleave to his naked body have covered him with a gray garment. Many, however, have not succeeded in finding such a resting-place, for the room in these warm spots is limited. These unfortunates must forego sleep and run about in the streets and bazaars in order to get warm. The town is wrapt up in darkness, and all the terrors of a wintry night frighten them. Almost naked, covered only with a few old rags, barefooted and bare-headed, they are exposed to the cold which makes them freeze to the very marrow of their bones. Their hunger becomes more and more insupportable; exhaustion and fatigue overwhelm them. Many sit down for a short rest; the heavy eyelids shut themselves, sleep comes, and with it

the angel of death, whose kiss releases them from all the misery of earth-life. The others who are still able to keep upright rove onward. With pain and anguish, they begin to weep and to lament. Their loud lamentations ring through the silent night and join the monotonous sound which the Chinese guards on their tower produce by knocking with a staff upon a board, without interruption, till morning. Slowly pass the hours till daybreak for the restlessly wandering children. At last it begins to dawn, and they greet the returning light, the reviving warmth which brings them some relief from their sufferings. However, the short day-hours pass but too quickly, and then the terror begins anew. Many of these unfortunate ones become the victims of winter. Only the stronger ones withstand its dangers and live to see the next summer.

Such is the outward life of these poor children. It is evident that they have no opportunity to learn a trade by which they may gain their living. Their behavior, of course, is wild, and they are like animals of the forest. Generally they are good-natured and thankful for every kindness they receive. They have one good quality which one would hardly expect of them: they are honest and do not steal. My experience with two of them leads me to think that one could, without much difficulty, train them to be useful working people. Almost all of them have one strange fault, hard to be overcome. They are devoted passionately, nay, even frenziedly, to gambling. If they have not enough, perhaps, to satisfy their hunger, they at once begin to gamble, hoping to win more from their com-

rades. Thus, the little money which they possess, is lost. It is the same with the garments which they receive occasionally; they use them as stakes. Since gambling is prohibited, and even interdicted, by the law in Moslem lands, the orphans gamble in secret places, especially in the burial-ground; but as soon as any one approaches they run away.

What has been said about the Kashgarian orphans is for the most part relative to the boys, but in many points it is also true of the girls, tho, of course, in some way their fate differs from that of their male companions. The number of shelterless, erring, orphan girls is far smaller than that of the boys, because they are weaker and less apt to resist hunger and cold, so that most of them die soon.

The stronger and bigger ones find now and then an opportunity to escape their misery. If they are bodily fit for it, they become servants to Chinese, and if they are pretty, they even have a chance to become married. It is true that by doing so they cease to be Moslems and are not allowed to be buried in the Mohammeden burial-ground. Their less fortunate sisters who suffer from illness or disease, or have no bodily charms, spend their lives in as miserable a way as the boys. Only they usually wear more clothes. Sometimes it happens that one of them is married to one of her male fellow sufferers, so that they bear their sorrowful fate together.

From this picture of sorrow and misery, you can no longer be astonished that those poor, forsaken, parentless creatures are called "mad," for to lead a life of trouble, privation and illness without interruption, without

the slightest hope of improvement, will disturb the tranquillity of soul and at last confound the mind.

Considering these terrors, strangers will ask again and again, how the parents of those unfortunate ones can bear the thought of their own flesh and blood leading such a wretched existence and slowly perishing in such dreadful misery. If there does not awake in them a wish to hear of their children and to call them back? If they are really lost to that feeling which even in animals is inextinguishable?

Two experiences may give the answer, which, indeed, is a sad one. When in Kashgar, I took care of a boy, who, having fled from his parents' house in order to escape the malignity of his stepmother, lived in the fashion described. He ran about half-naked, was wild and shy, but good-natured. In spite of all privations, he possessed great bodily strength; the only disease from which he was suffering was scald. I had him cured, gave him food and garments and found some masonry-work for him. The success was fully satisfying; he had only one fault, into which he fell again and again—a passion for gambling, by which he also lost the clothes I had given him. His father was still alive, was well respected and wealthy, and fully aware of his son's condition, whose misery he was even occasionally obliged to witness, tho only from afar, because he avoided meeting him. But it did not enter into his mind to take care of his child.

On my way back from Kashgar, I had another experience. From Chokand to Samarcand, I traveled with a Seyyid (one of Mohammed's descendants) from Kashgar, who was setting

out on a pilgrimage to Mecca. In order to be able to perform it rather comfortably and without trouble, he had dismissed his wife and children, taking not the slightest care or trouble about their future. Even more, he thought himself a merited man, for in going on a pilgrimage he performed one of the principal duties of a Moslem. During the journey, he would say his prayers in a most showy way, and perform the rest of his religious duties with a sort of precise severity. I was deeply pleased when I succeeded at the end of continued and earnest exhortations to dissuade him from going on the pilgrimage, so that in Samarcand he determined to return to Kashgar in order to call back his wife and children.

The unnatural hard-heartedness, which is proved by these two examples, arises from the Moslem marriage customs, which is unfavorable to the development of a real family life.

Considering the indifference of parents to the misery of their children, I am glad to be able to say that strangers have been trying to relieve the hard lot of these orphaned and outcast ones. In Farkend, where the number of parentless children is very great, the Chinese, tho belonging to another religion, have opened a house where those who have bodily diseases, cripple, lame and blind, find shelter and food. Far more benevolent, how-

ever, is the work of a man who, of pure humanity, takes care of these orphans. It is Igertshi Ishan, a dervish. He always walks about barefooted and bareheaded, contrary to the Moslem law, but with the openly exprest intention of being like the poor, parentless children. Like most of the dervishes, he does not fully observe the rules of Mohammedan religion and is therefore looked upon by the Mullahs as not a Moslem. He travels much in order to spread his ideas, which are similar to the doctrines of the Sufis (Mystics). His followers, among whom there are wealthy men, give him money, which he spends exclusively for the support of orphans. Once a week he gives them food and teaches them afterward the "Dikr," which consists in the loud or low recitation of forms and words to the glory of God. But Igertshi Ishan is able to perform little alone, in spite of his indefatigable efforts, considering the great number of these unfortunate children and the depth of misery to be relieved. May many follow his example!

We pray God that the sun of that true civilization which is only offered by the religion of love, Christianity, may soon rise for the forsaken and orphaned children of Islam, and that it may show to homeless ones the way to their Father's house! Let us hear the cry of the children of Kashgar!

HAS THE MISSIONARY A MESSAGE?

BY REV. WILBUR W. COCHRANE, HSIPAW, N. SHAN STATES, BURMA

Missionary of the American Baptist Missionary Union

To ask such a question two generations ago, or even one, as stands at the head of this letter, would have been regarded by multitudes of sincere Christians as an impertinence. When Carey wrought in India, Morrison in China, Judson in Burma, and Livingstone in Africa, clear-cut lines of distinction were drawn between the revealed religion and the ethnic faiths. The nations had no hope and were without God in the world. Their religions were human or demonic inventions, and their sacred books were regarded as by no means inspired. Their truth, in so far as they had any, had become corrupted through man's depravity, and their light had become darkened by man's sin. An aged missionary who died a few years ago declared, after many years of service, that he regarded Buddhism, with many moral rules and forms of worship resembling in some respects the Christian, as "a clever counterfeit of the devil."

With modern facilities for travel, with a larger knowledge of the world, with greater familiarity with the so-called natural religions, the estimate of their value is now higher, as a rule, and Christian thought has become more charitable. It has moved forward in the main, to the larger ideas of Paul, that God has not left Himself without witness, that He has written His law on the hearts of men, that all peoples, with the possible exception of the very lowest, worship, tho in ignorance and in mistaken ways, the same God whom the missionaries have come to declare, with a more hopeful faith, many Christians dare to stand with John in his profound

sentence, "There was the true light, even the light which lighteth every man." Many now refuse to believe that God has spoken as a loving Father to only a few favorite children and to all others, has, from the foundation of the world, sat in His heaven as a sphinx, silent and solitary.

This may be looked upon as a praiseworthy open-mindedness, a laudable religious generosity. But in these days of transition in religious thought, charity, in some instances, is without restraint. Excessive liberalism loudly cries that the distinction once drawn between revealed and natural religion is a vagary of sectarian fanaticism; that all religions are at once divine and human, differing only here and there in a posture or in a name; that climate and not creed has brought about their non-essential variations; that the worst that a Christian missionary can do is to turn Occidental oil into Oriental, or other lamps, to make them burn brighter, if, perchance, the oil is more thoroughly refined.

If such be the case, then certainly the missionary herald of the cross *has no message* so profoundly distinctive, so unutterably valuable to all mankind, as to justify the sacrifice made necessary in its world-wide proclamation; his mission is a gratuity, if not an insult, and his message is as empty of imparted grace as it is superfluous.

Fortunately this is an exaggeration in which few, even nominal Christians, and no missionaries, share. Missionaries, however, as a class, are by no means narrow-minded and fanatical. They were among the first to recognize the high ideals of many

"heathen," and are the most pronounced in their testimony to fine qualities in the character of as many more, "men who shame by their virtues, multitudes of Christians." Evidently, it would be manifestly unfair to compare the best products of any one religion with the lowest types of any other. For a fair comparison one must look for conceptions and principles working themselves out in daily life that are fundamental in their nature and widely characteristic. A few only of these may be noted here.

1. Take, to begin with, the worth of human life. In the Orient the doctrine of "transmigration," of metempsychosis, is prevalent—reducing all sentient life to a common level, with the result that a common valuation has come to be placed upon all such life, whether in man or brute, in all of its manifestations. There is a custom among the Chinese and Tai-Shans of southwestern China and eastern Burma (where not checked by foreign rule) by which the freedom of a murderer may be purchased for three hundred rupees (equal to one hundred dollars gold), but not unstrangely, according to this view of life, the same fine, to the writer's knowledge, was imposed upon a butcher who had killed his neighbor's hog. This fee is called "the price of life," and no distinction seems to have been made by the judge between the value of human life and the life of swine. The kindly precept of Buddhism, "thou shalt take no life," has a gentle sound and has been much praised, but it is so imbedded in this indiscriminating philosophy of the sameness and intercommunication of all sentient life that cold-blooded murders, under the most trifling incentives, are astonishingly prevalent.

The question of the great Teacher, "What doth it profit a man to gain the whole world and forfeit his life?" bears with it a message that is as urgent as it is distinctive. Christianity, to a degree not found in any other religion, insists upon the value of human life—even of the seemingly worthless and degraded—whether of the individual or of society as a whole. A secretary of a great missionary society, when on a tour of missions around the world, in speaking to a crowd of "hill-people," ragged, dirty, with burs in their hair, said (in substance), "I value your life, for I see in you the possibilities of redemption, that Christ will be formed in you to transform you into His own likeness."

2. Ideas as to the nature, powers, and purposes of the Supreme Being, are equally distinctive. In the mystic Hindu philosophies God is lost or bound up in cosmic forces; in Buddhism His very existence is ignored and the only god recognized and worshiped is the apotheosized peripatetic who walked and talked in far Kapi-lavastu, only to pass at death—for he died—into practical, if not absolute annihilation. Even the Chinaman's "God of Heaven" falls far short of "The infinite and perfect Spirit in whom all things have their source, support and end," while the chiefest and best of the spirits of the lower forms of animism are scarcely more than elongated ghosts sitting idly and without concern in their distant heavens. The conception of one personal God, supreme, yet immanent, in whom and through whom, and unto whom are all things, and who is before and above them all, full of all goodness and truth, is foreign to the Eastern mind (Mohammedans who are herein

indebted to the Jews alone excepted). Much more is it true that the Fatherhood of God transcends the boldest dreams of the Orient, outside of Christianity, which was Eastern born. The missionary has a message, if this conception is of value to the world.

3. From these two ideas: the worth of human life and the father-love of God, there has arisen the magnificent conception of the oneness of humanity, "the brotherhood of the race," to use a phrase that is becoming commonplace by frequent repetition, and yet its frequent use is significant as showing how widely and deeply the idea has taken root in Christian thought. It lies at the basis of the Kingdom of God, the commonwealth of Jesus, so prominent in his teaching that the sociologists of our day seem to find therein but little else. However that may be, it is certainly largely foreign to the Oriental mind. In China and in India (apart from British rule) works of public utility may be seen, but ordinarily they were made for revenue to increase the resources of the chief, or like the great wall of China, for national defense. The private building of monasteries, bridges, wayside rest-houses, and the like, only in appearance are exceptions to the rule. However beneficial they may be to the public, they are primarily works of merit to life the giver a notch higher in the scale of being. They are not altruistic, but egoistic, self-centered, in their aim; in fact, they are often made where they serve no utilitarian purpose whatsoever. A traveler in the hill country of eastern Burma once saw two bridges thus made side by side, across the same stream; one of them was as useless as the extra hole a kind-hearted farmer made in

his barn-door—one for his dog and the other for his cat.

The Orient, to say nothing of other non-Christian parts of the world, is conspicuous for almost an entire absence of great cooperative movements for the amelioration of the condition of society, for freedom, justice, compassion, equality and progress. It is not necessary to say, and indeed it might not be strictly true to say, that they are absolutely wanting, but they certainly have no such place in the plans of rulers and in the fraternal interests of the people as they have in lands swayed by the sociological purposes of Christ. The writer has been nearly twenty years in the East and in all that time he has never heard a disciple of any ethnic faith even suggest the idea of a brotherhood as wide as humanity and as kind as the love of God. The motto "Each for all and all for each" was coined in the Christian West and bears the impress of the Gospel of Jesus. Here, again, is a message that is fundamentally distinctive and, to Christian thought, ineffably precious. Where, outside of Christianity, is there such a thing as what Dr. Matheson, in his charming book "Studies of the Portrait of Christ," calls "The League of Pity?"

4. "The League of Pity"—the very words, in connection with these thoughts of human worth, of God's fatherhood and its correlative idea of brotherhood, bring to mind the Orient's solution of the problem of sin, with the exception already mentioned, the doctrine of a forgiving God is practically unknown to Oriental faiths. In Hinduism, as already stated, he is too impersonal and too bound up in cosmic forces; in Buddhism man must

work out his own forgiveness, raise himself in the scale of being by tugging at his own boot-straps. In a conversation with a Buddhist monk from Ceylon, the latter said, "Your doctrine of Creation is unthinkable, and as to gracious pardon, divine intervention on man's behalf is unnecessary." The nearest approach to forgiveness in Shamanism is a species of demonic blackmail in which the ill will of the spirits must be appeased by a gift. No religion, unless it be Parseism, gives an adequate explanation of the origin of sin and consequent suffering, and unfortunately this explanation is unsatisfactory as it presupposes a devil as coexistent, if not coequal with Deity. But Christianity, even if it does not fully explain the way in, at least discloses the happiest way out. In the words of Dr. Mabie, "It alone cherishes the idea of a redemptive purpose—a cure for sin—at the heart of God . . . and affords the only practical hope of god-like character and final blessedness like His own."

These are but a few of the radically distinctive and unutterably precious truths of Christianity. Many other distinctive realities equally radical and equally precious might be mentioned, but these are enough for the present purpose. With the most open-minded charity and the most generous spirit, it must be confessed that enlightening the Orient, or any other part of the non-Christian world, with the knowledge of God and of man as it shines in the face of Christ Jesus is more than setting up another wax taper beside so many of their own. So

thought the London Missionary Society, when, at its inception, it declared that its only strife should be "with united earnestness to make known afar the glory of Christ's person, the perfection of His work, the wonders of His grace, and the overflowing blessings of His redemption." So thought an aged and distinguished preacher in America, who said in a recent address before a group of missionaries about to sail, "If I were twenty-five years old, I would ask the society to send me out." So thought even Chang Chi Tung, the author of "China's Only Hope," when he issued a decree encouraging the nearly sixty millions of Hupah and Hunan, over whom he ruled, to study the New Testament, tho not himself a Christian.

The preaching of the glorious Gospel of the blest Son in the Orient—and the world over—is still the most splendid vocation to which any man can be called. In short, while missionaries may have some "privations," a Message is one of the essential things he is never without. The question at the head of this letter was never a bigger impertinence than it is to-day.

Says Bishop Quayle: "You can't save this world by soap nor by fine-spun Emersonian sayings. There are a lot of people with their little remedies for the sin and sorrow of this world that try to belittle the Church. We ought to spunk up and tell them that we have the sun and they only small candles. The Church is the only institution big enough and divine enough to save the world. The laymen are just now getting waked up."

MEDICAL MISSIONS IN INDIA

BY A. NEVE, F.R.C.S.E., DRINAGER, KASHMIR, INDIA
Missionary of the Church Missionary Society, London, England

The first general meeting of the Indian Medical Missionary Association was held in Bombay last year (February 26th and 27th), when fifty-three medical missionaries gathered from every corner of India, from the snowy Himalayas to the extreme south of the Peninsula, from Bengal to Bombay. They were all active workers among Punjabis and Pathans, Kashmiris and Canarese, Mahrattas and Mohlahs, Bengalese and Bhils, and a score of the other races of India. They represented, too, nearly all the missionary societies at work, whether Methodist, Baptist, Presbyterian, Wesleyan or Anglican.

The whole key-note of the International Medical Missionary Association general meeting was efficient evangelization, but the professional work is at such a high level as to win the confidence of Indians of all classes, and so brings the medical missionary into a position of friendship and intimate professional responsibility with the highest classes of India in a way that wins exceptional influence.

The association is one of the happiest instances of interdenominational working; all the members use the same prayer cycle, very many follow the same syllabus of Scripture teaching, both to their out-patients and in the wards; the assistants are drawn from similar sources and trained in the same institutions, with the same aims.

There was a strongly manifested feeling that more personal work should be done in mission hospitals, and that if the doctor, owing to the

professional claims at the time of a private visit, could not personally teach, yet he or she should introduce a reader or Bible-woman who could do so. In the hospitals it is most important that by personal example in the way of preaching and talking to patients, the doctors should stimulate the Indian workers to the duty of tête-à-tête theology.

It seems open to no doubt that tuberculosis is making ravages among some classes of Indian Christians; perhaps chiefly among those who were taken into orphanages at times of famine, and whose constitutions seem to have been undermined. But even in some of the upper-class Christian students the cases are too numerous and demand serious attention. It was decided to aim at early segregation of all cases, and to obtain this there must be skilled medical inspection of all children. A paper of instructions will be printed and put into the hands of all superintendents of such institutions. It was felt that the shutting up of children, especially girls, in confined areas screened by high walls with insufficient sun and physical work was a common cause of breakdown.

The progress already made in the education of this rising generation of Indian Christians has made it possible to expect a standard of preliminary knowledge which enables much higher training to be undertaken. The Ludhiana School for women, animated largely by Dr. Edith Brown, has already done much in this connection and has excellent classes for both nurses and

for those who study medicine and surgery in all branches, and qualify by passing Government examinations for taking charge of dispensaries and small hospitals.

Nursing in the district hospitals of India is yet rather embryonic. Mission hospitals are much better nursed than those of the Government, except in the half-dozen chief towns. Behind the mission hospitals are the loving services of fully trained missionary nurses, willing to do for the lowest caste patients acts such as they would not expect, as they themselves sometimes say in gratitude, even from a father or mother, and this sets the tone of the institution.

The training of men assistants has not yet been satisfactorily solved. It has indeed been excellently done at Neyoor and at Miraj, but the strain of the teaching has all fallen on one European doctor, and new classes can only be formed after the conclusion of a four-year course. The alternative is, as at Agra, to

send the students to a Government medical school for their medical training; which is yet to instil ideas of money value and promotion into their heads to the detriment of their missionary spirit. So far the practical position is that Indian doctors if qualified, receive much the same pay in mission as in state service. The fact that the European medical missionaries are working for less pay than engine-drivers, a mere fraction of what official doctors receive, does not seem to enter the thoughts of Indians, who regard the life of missionaries as well paid and luxurious. It is much to be hoped that the National Missionary Society of India will be able to evoke more self-sacrificing service. In the meantime it is desirable that several missionary societies would combine to staff a teaching hospital where Indians could be adequately trained to take charge of branch dispensaries, and so would greatly promote all the medical missions.

A. K. De Blois writes of a missionary he met in China: "I heard him speak to a great congregation in the heart of one of the largest cities. He preached with such glowing and awakening words that his auditors were fairly breathless. The next day I took a trip with him on a river steamer. He bought third-class tickets, and we took our seats on the lower deck in the midst of a horde of turbulent Chinese. Almost at once he entered into conversation with them, and in a few moments had reached the theme of all themes, and was describing the beauty

and power of the gospel. They listened eagerly; they asked questions and stated objections. Late one afternoon two of us, men from America, were sitting in his office. Wheeling suddenly around in his chair, he said earnestly: 'How I pity you poor fellows! You don't belong here! You are obliged to go back to effete, worn-out America; China is the place to live! China is the land of the future! Think what it means to have some part in the remolding and Christianizing of the most ancient civilization in the world!'"

PROTESTANT MISSIONS AND REFORM MOVEMENTS IN THE PHILIPPINE ISLANDS

BY REV. HOMER C. STUNTZ, D.D.
Author of "The Philippines and the Far East"

The Protestant missionaries in the Philippine Islands have already achieved large results in at least three fields of reform. Tho only ten years have elapsed since the feeble beginnings of missionary work were made, the record of work done in the interest of righteousness is one which calls for devout gratitude to the head of the Church.

I. Temperance

In this field of reform effort the activity of the Protestant missionaries has been manifested in a score of ways. Three only will be mentioned.

1. *The Enforcement of the Anti-canteen Law.*

This law was passed in the early months of 1901. Its passage was received with contempt and hot anger by the majority of the military forces in the Philippines. There was a determined effort made in many quarters to either evade or defy its provisions. By May of that year it was apparent to any student of the situation in the Philippines that the closing of the canteens (or saloons) in the many military posts of the archipelago was merely nominal. Liquor was freely sold to the troops, and dealers in the beer which was rushed to Manila as soon as our forces were in command boasted that their sales were as large as ever. In July of 1901, one of the missionaries entered a room in the military post of Hagonoy, in the province of Bulacan, and found a soldier in uniform selling beer freely to a couple of score of his fellow soldiers. On the wall hung a monthly report of the purchases and sales of "B Company Club," signed by a sergeant and one

other. It showed large purchases of beer by the dozen bottles, and the sales of the same. The missionary took out a note-book and began making a copy of the report. Before completing the task the officers of the canteen, which was doing business as "B Company Club," ordered him out of the place with many oaths and commented upon missionaries "keeping their place." Complaint was immediately made to the proper authorities, and after a vigorous agitation, participated in by at least half the missionaries of the five churches then represented in the islands, peremptory orders went out to all posts forbidding the sale of liquor "on premises owned or occupied by the military forces of the United States." That one order affected for good the temperance situation among at least 40,000 American soldiers, many of whom were tempted to drink by the presence of the liquor, and the dreadful loneliness of their position among an alien people, and under a tropical sun.

2. *The Passage of the Two-mile-limit Law.*

Despite the assumption of advocates of the army canteen, saloons did a flourishing business among the soldiers when army beer was most easily obtained. The canteen never satisfied the thirst of men for drink. And these saloons that hung on the flank of the army in the canteen days, hung on determinedly after the anti-canteen law went into effect. The soldier had but to cross the boundary-line of his post a few paces to find liquor and credit (until pay-day) awaiting him. The Evangelical Union determined to

drive these saloons away, and in 1902 united in a request for a law that would make it illegal to sell liquor "within two miles of the outside limits of any military post in the Philippine Islands." There were about eighty such posts at that time, scattered widely over the provinces, and from two to half a dozen saloons owned by Americans and Filipinos and Chinese were debauching the young men of the army. After a brief advocacy of the measure, the Civil Commission passed it into law, and within six months it had closed up over three hundred saloons, and, within one year, two American wholesale houses which made their chief profit from the sale of liquor were forced into bankruptcy. One of the "signs of the missionary" in the Philippines—in a very literal sense of the word—is the large notice placed on every road leading to a military post in the Philippines at a distance of two miles from its outside boundary, "LIQUOR LIMIT." This one law secured by the missionaries is ample justification for all it has cost the various mission boards to carry on their work in the Philippine Islands since the American occupation. For, aside from the actual and immediate good which such a law accomplishes is the testimony which it bears to the harmful character of liquor-drinking. And when one reflects where that testimony is being borne—with not less than seven hundred million non-Christian people to the north and east and west of the Philippines, the leaders of whom are scrutinizing our every act as a people, it becomes freighted with a large significance.

3. *The Establishment of the Temperance Canteen.*

Following the victories just re-

counted, several of the missionaries, with the active aid of an army chaplain who had direct access to facts as to the financial working of the old beer canteen, worked out a statement of what could be done in the way of establishing what I call temperance canteens, for lack of a better name. We showed from the account-books of the canteen in a particular regiment what amounts of beer had actually been sold, and what the profit was which went to "the enrichment of the rations of the men," when it was not used to buy pianos and furniture, or for less worthy ends. We took the experience of two or three army chaplains who had been carrying on a temperance canteen for some months as a basis, and drafted a memorial to Congress asking that provision be made for opening in every military post a resort-room, with games, and with opportunity to buy ice-cream, cakes, aerated waters, candies and other things they could procure in any home city, at reasonable prices. By acting concertedly in the matter, and diligently corresponding with individual members of the House and Senate, we secured the desired action, and provision was made for opening such rooms in any post desiring them. Where they have been given a fair trial they have proved to be popular, and have showed as large, and in one case a larger cash profit than the old beer canteen showed. And there is no aftermath of fights, neglect of duty, and the long list of offenses against military regulations which follow the sale of intoxicants when the men buy pies, soda-ices and lemon drops at the canteen! If these temperance canteens with their provision for games and good reading for the men are not

actually provided that is due to the neglect of those having authority. The missionaries have secured the law, and showed that it is practicable and, even in a financial way, profitable.

II. Gambling on the Race-track and in the Cock-pit

Gambling is a characteristic vice in the Orient. Among the Filipinos it is easily the worst vice. It has a firmer grip and works greater individual, social and economic harm than intemperance. Almost every adult middle or low-class Filipino has his fighting-cock, which is treated as one of the family. When the owner believes that his bird is ready for the fray, he matches him against a rival, bets all he has and often all he can borrow, on the issue, and the two game-birds battle to the death in the cock-pit, with crowds of spectators paying admis-

sion fees to see the struggle, and betting eagerly on the result. The better classes of the Filipinos recognize the far-reaching harm of this evil, and have deplored it in a mild way for years. But foreign influence—Spanish, English, German and American—has capitalized this native vice in the establishment of race-tracks where on nearly every feast-day of the Catholic Church, and on every Sunday, horses are raced and clerks and laborers and some from the wealthier classes of Filipinos and foreigners gamble away immense sums of money. Every week in the year this drain upon the morals and prosperity of the people went on unchecked. The Roman Church hindered it no whit. By her lotteries (which were promptly stopt by our American Postal Department) and by all sorts of raffling and gambling devices at their church fairs and feasts,



CHAPEL BUILT FROM THE PRIVATE MEANS OF A WEALTHY CONVERTED GAMBLER

they lent their influence to the maintenance of the habit among the people whom they have had under their control for centuries. In the winter of 1905-06, Rev. George A. Miller, pastor of the Methodist Church (for Americans) in Manila, organized what he called the Moral Progress League in his church, and had the men who served as officers and leaders of that league take charge of one prayer-meeting each month. They began agitation against the social evil, Sabbath desecration and gambling. The race-tracks were peculiarly active, and suicides of heavy losers were noticeably frequent and embezzlements and other dishonest ways to replace lost funds were a public scandal. One evening an address was made definitely arraigning the twin gambling evils—the race-tracks and the cock-pits. It was a serious and unanswerable indictment.

The meeting was well reported in the *Manila Times*, and awakened deep interest. Ex-Judge W. A. Kincaid, an attorney practising in Manila, came to the aid of Mr. Miller and his Moral Progress League, and through his wide and favorable acquaintance among the leaders of Filipinos throughout the islands, secured their active cooperation in a whirlwind campaign of agitation against gambling. Great meetings were held, not only in Manila, but in nearly all the larger cities of the island of Luzon, and some interest was awakened in other islands by correspondence and by the very effective support given the campaign by one or two Manila daily papers. The Municipal Code, which was prepared by the Taft Commission in 1900, left the establishment or abolition of cock-pits to the several

municipalities. Seizing upon this provision, the movement under Mr. Miller secured action closing about two hundred cock-pits within four months from the time the Moral Progress League was organized. By petitioning the Civil Commission, the promoters of this reform movement secured definite legislation greatly curtailing the number of races which would be permitted in any month, and in other ways striking at the most pernicious features of race-track gambling. This was the first—and thus far the only—concerted attempt to make conscience on the subject of gambling in the Philippines. It was distinctly missionary in its origin and direction, and therefore stands to the credit of the missionary body.

III. The Defeat of the Opium Bill

This reform struggle of the missionaries in the Philippines widened out into large issues, and set in motion more far-reaching influences than any single reform effort in which the Philippine Evangelical Union has yet engaged.

Early in January of 1903 our attention was called to the fact that the Civil Commission proposed legislation on the opium question. The writer had served in India eight years, and was familiar with the highest-bidder monopoly law in that empire, and knew all too well its baleful influence upon the health, morals and economic efficiency. It seemed to all the members of the union that we should investigate the proposed legislation with great care, and, if necessary, oppose its passage by every means in our power. What was our surprise and chagrin as American citizens and as missionaries to discover that the proposed bill had been copied almost

bodily from the British law in the Straits Settlements, Burmah and Hongkong. With the exception of the first section, the proposed law was in all essential particulars the identical one which has stained the record of England in India. It proposed to call for sealed bids for the monopoly of retailing opium throughout the islands. The monopoly was to be given to the highest and best bidder, and he would then be in control for three years, on payment of one-twelfth of his annual contract price into the treasury of the Philippine government on the first day of each month. In the Straits Settlements the "opium farmer," as he is officially styled, was then paying more than \$125,000 in cash each month for this kind of monopoly of the sale of opium, and the demoralization that accompanies this method of "control" is apparent to the most superficial student of Malaysian affairs.

The first section of the proposed bill probably originated with the members of the commission who presented it. In this section a feeble and ineffectual attempt was made to prohibit the sale of opium to Filipinos. Chinese were to be the only lawful purchasers of the drug. The section was substantially as follows:

"No person not being a Chinese person and above the age of twenty-one years shall chew, smoke, swallow, or otherwise consume opium as a beverage."

Leaving the unusually negative character of this proposed section out of account, note the fact of its essential weakness:

1. It strikes at *use*, rather than at manufacture, transportation or sale. It is open to question whether such a law is constitutional.

2. It would be impossible to enforce such an enactment. Filipinos and Chinese are so mixed by intermarriage for more than a thousand years that "no heraldry Harvey" could ascertain whether a given man were "a Chinese of the full blood."

Filipinos and Chinese do business in the same firms and in the same streets. They pass and repass in the stream of daily activity in nearly every city and hamlet in the archipelago. The Chinese is the Yankee of the East, and with a reputation well established for "ways that are dark" he would find it easy to purchase several ounces more than he needed for his own use, and secretly supply his Filipino neighbor with all he might desire. Opium is not a bulky or heavy article. It is easy to carry a hundred dollars' worth of it concealed about the person. How easy to slip it from hand to hand under cover of night as business associates pass on the street! And if police surveillance could detect and frustrate illegal sales, by what cunning or by what right could these police ascertain what a Filipino was chewing? How could they assure themselves of what was being "swallowed?"

We of the missionary body felt, therefore, that however honestly the framer of the bill, and other members of the Civil Commission, intended to control the opium traffic in the Philippines by this proposed law, the passage of such legislation would fasten the highest-bidder monopoly evil upon the Philippines for all time, and the debauching of Filipinos and Chinese would go on with ever-increasing rapidity. We memorialized the commission, and called personally upon several of the members urging the

withdrawal of the bill. When we saw that these measures were not likely to defeat the objectionable law, we asked for a public hearing. This was granted, and the date set on July 8, 1903, at 10 A.M. Meantime, it became evident that it was the settled determination of those in authority to pass the bill. We then felt it necessary to appeal to the Christian conscience of the home land. But we were in straits in two particulars: practically all the missionaries had left Manila for the hot weather—some to China, some to Japan, and others to mountain districts in the Philippines where they could not be reached for days, and we had no money with which to pay cable charges. It then cost \$1.90 per word to send a cablegram to the United States, and it would require several hundred dollars to adequately summarize the bill in such a message. After much thought and prayer, the two or three of us who were left in the city determined to raise the necessary money and send the message. But within a day or two several Chinese merchants belonging to a Chamber of Commerce in the city came to the house of the writer, together with their American attorney, and, after expressing their conviction that the passage of the bill would be disastrous to Chinese business interests, as it would result in greatly increased consumption of the drug by their laborers and clerks, they offered to furnish at least one thousand dollars if that were needed to defeat the bill. The money was accepted, and the Chinese were advised to secure as many signers as possible to a Chinese remonstrance against the passage of the proposed bill. That night the cablegram was sent to Dr. Wilbur F. Crafts, of the

International Reform Bureau at Washington, D. C., and to Dr. David D. Thompson, editor of the *Northwestern Christian Advocate*, Chicago. These men grasped the significance of our struggle, and began a campaign against the bill which flooded the President and Secretary of War with letters and telegrams of protest. After three weeks had passed, one of the daily papers of Manila published what purported to be a telegram from New York to the effect that the Secretary of War had cabled the Civil Commission to defer the proposed opium legislation until further investigation of the question could be pursued. We had no means of knowing whether such a message had been received or not, as no one connected with the government seemed disposed to confirm or deny the statements in the morning paper.

This was on the 19th of June. On the morning of July 8, 1903, the Civil Commission gave a public hearing to all who were interested in the opium bill. Governor William H. Taft presided. The missionaries appreciated the courtesy shown in granting the hearing, as the commission was under no obligation to grant it, but did so in the interest of fairness. Because of the relation which the writer had borne to the opium discussions in India he was made spokesman for the Evangelical Union, and was on his feet before the commission for three full hours presenting the case against the bill, and running the gantlet of constant "heckling" by such of the commissioners as cared to pick holes in the argument. At the close of the second session the bill was "tabled" by a clear majority, and the missionaries had won in the preliminary struggle.

The argument presented against the bill was all in typescript, and several copies were furnished to the papers, and were printed in full, as all the papers, both native and foreign, had stood squarely against the proposed legislation from the beginning. After several days Governor Taft sent to the papers an eight- or ten-thousand-word reply to the argument of the union, but it fell rather flat, for interest had passed to other matters, and the communication was somewhat prolix.

Within a few days the Governor announced the appointment of an opium commission, with Bishop C. H. Brent, of the Episcopal Church, as one of its three members. As a result of their investigations in Japan, where importation and sale of opium is prohibited under the severest penalties, in Formosa, China and Malaysia, and after prolonged agitation in Washington, we have finally secured Congressional prohibition of the importation and sale of opium in the Philippine Islands, and the law has been in force about two years. If the bill as drawn up by the commission had passed into law, thousands who are now free from slavery to the awful habit of opium-smoking would be bound hand and foot, a curse to themselves and to society.

The anti-opium forces in China learned of our triumph just across the China Sea, and sent for our literature. They took fresh heart, secured a monster petition against the evil, and sent it to the Emperor. Within a few months the late Emperor and Empress

Dowager issued the famous edict ordering all growth, transportation and sale of opium to cease within ten years throughout the Chinese Empire. All officials were ordered to stop its use on pain of peremptory dismissal. Two years of the ten have passed. On every hand there is abundant proof that China is fully aroused to the deadly character of the drug, and intends to cut up the traffic by the roots.

Seldom has any reform movement grown to such vast proportions. A little band of earnest men—never more than seven present at any committee meeting during the agitation in the Philippines—were so guided by Him whom they serve as to secure from two governments, both on Asiatic soil, the absolute prohibition of the traffic in opium among more than one-fourth of the human race! Truly, it is our God “who only doeth wondrous things.”

If all the missionary body in the Philippine Islands had spent all their time and strength during the ten years of American occupation in achieving this one victory, it alone would have been ample justification for every dollar spent and for every life invested.

A missionary from Africa lately said: “I don’t ask you to pity the heathen. Such sentimentalism and weakness will soon vanish. I simply ask you to treat Jesus Christ right. When we have received heaven at the price He paid for it, and we give Him the odds and ends—the pennies spared from our abundance, we can well ask, are we treating Him as we ought?”

A GARDEN OF THE LORD IN THE SOLOMONS

BY NORTHCOTE DECK, M.B., CH.M., SOUTH SEA EVANGELICAL MISSION, TULAGI,
BRITISH SOLOMON ISLANDS

Traveling round one mission parish in the Solomon Islands, on the mission schooner *Evangel*, we visit many places. We see many happy sights and not a few sad ones.

The thing which seems the most wonderful is the way God has been working through the Kanakas who were converted on the sugar plantations in Queen Island, Australia, and who were returned to their island homes four years ago by the government when the labor traffic was stopt.

A large number came from the single island of Malaita. No trader can live there, life is so unsafe. The coast is fairly quiet for missionaries, but inland there is a surging, seething mass of murderers and cannibals, and no white man has ever crossed the island.

Here, then, the returning Christians from Queensland to the number of about 500 fell like a deluge. (In all there were 2,484 converts to the mission in Queensland.) Many went inland and for the present have been lost sight of, but all around the coast groups collected here and there in villages, built churches and began to teach.

One sails into some wild-looking harbor, or anchors off the lee of some island, and no sooner is the anchor down than a canoe reaches the ship and a "boy" climbs up the side with a "God bless you"; and we find he has a garden ashore in which are being developed true lovers of the Lord. We go off in the dingey with pictures and oilskins (for it rains almost every day), and find in a clearing in the giant trees a village grouped around a neatly-built schoolhouse, and around

the school a cluster of men, women and little children, with simple hearts, but a growing knowledge of the Savior, and in many cases true love for Him. Unaided, except from above, these teachers have built schools and spent many hours laboriously instructing the people in the "way" until a time comes when light dawns in the darkness and one after another finds the Savior. In all there are about forty of these schools, all taught by native Christians, none of whom are paid, and much of our work on the *Evangel* consists in going around from station to station helping and encouraging these pioneers.

Just here I want to focus your interest on one man, Harry Masti, who lives up on the hills from Port Adam, South Malaita. And when I think of him my mind travels back to one evening at the Fairymead mission-house in Queensland—to a little group of "boys" praying in the dark—to one voice which poured out a torrent of prayer that God would send the light to their dark island—that He would make them light-bearers. Afterward I learned that the one who prayed and who seemed to pour out his whole soul in intercession for his people, was Harry Masti. And I remember wondering at the time how this fine enthusiasm, this missionary zeal, would stand six months of the island climate, the island fever, the island darkness.

And I thought I saw the earnestness gone, the fire dying down, and the man himself settling down to a life of such ease as the island affords, to the easy life the ordinary Christian lives, without care and without work for the Master.

Well, that was a year before. The next time I saw him was at Port Adam, and he came on board with a tattered shirt, an old hat, and a great cut in his hand; but with the same old brightness in his face. He came to tell us that his people, his flock, the people that God had already given him, were down on the shore among the mangroves waiting for us.

He had come home some months before, had gone inland to his people, and had gathered around him a few who would listen; these had increased in numbers, and then he had induced them to move down within reach of the coast. Now they were settled in their new village, which nestled high up on the mountain about three miles away and in sight of the sea.

There was not time that day to go to the village, so I arranged to go and meet them at a market which was to be held among the mangroves with the salt-water people.

We started off in the boat, but soon had to take to a canoe, the water being so shallow, until we came to a small inlet. Here I had the first sight of Harry's people, as they waded out like so many great storks with very little clothing, and that mostly above the waist to keep dry, while their long, brown legs were coated with darker mangrove mud.

After a hand-shake we skimmed on around the bend and began to wind our way up the creek. I can not describe the intolerable stench nor the depressing feeling in the air.

The tide was running out, carrying to the clear ocean a new burden of filth and ooze. On either side of the inky black creek descended long roots like so many giant fingers, with which the mangrove-trees were clutching at

their food, a perfect network of far-reaching tentacles. In many places sharp spikes rose like so many spear-heads, a few inches apart, a serried array of budding mangroves, and one shuddered at the idea of treading bare-foot upon them.

All around one could hear the rustling, crackling sound of hurrying crabs, as they scuttled from hole to hole, and in the stillness the seep of mud and water as it trickled down to poison the stream. Every here and there a branch projected above the water showing where a fallen and rotting tree had tried to block the stream. Over these the canoe was lifted.

Each bend in the stream disclosed more human beings, as silently and ghost-like they stalked through the mud and gloom looking for food, while here and there in the water we came across the heads of men, who, up to their necks in water and mud, wallowed about on their hands and knees trying to catch soft-fleshed eels in little hand-nets. This was a mangrove swamp.

At last the canoe grounded and we had to leave it and take to the mud. The market was to be held some distance away through the trees, and as slowly and painfully one sank deep at each step, to find bottom perhaps on some sharp root or shell, one wished for boots or harder soles.

Arrived at length at the market, we found it merely a more level stretch of mud with a few logs on which were resting the yams which were brought for trade. I can see it all now as we stood there, a ring of figures, bare-headed and up to the ankles in mud. In the center Harry Masti and myself; around dense gloom and sadness;

above, high above, were birds singing and sunshine at the tree-tops. In the distance, watching us in surprize across some logs, were the salt-water heathen who had come to trade.

And then for the first time that sad wilderness rang with the praises of the One who came to bring joy and gladness to the whole earth. Simple hymns they were, yet sung from the heart, and I think He heard and was pleased. Then came a little Scripture and a short lesson on shining for Jesus; some fervent prayers, and the strangest, the very strangest service I have ever attended came to an end and we returned to the ship. What a talisman is Christ's love; how it changes things. In spite of the discomfort, the slime, the gloom, I remember that day was the happiest since I had left home.

Two days later I paddled up the same stream and met Harry at the market-place. I had hoped that dry land was near, but found that there was half a mile more of mangrove mud. I can not tell you at length of that trip, but as a past experience it was a memorable one. At one place the path was along a slippery log, a few inches wide, thrown down over a slough of despond. Each one took a long pole as a walking-stick, and as the poles sank three feet deep into black mud, I wondered whether I should be a white man any longer if I slipped and fell in! But He had said, "I will not suffer thy foot to be moved," so we passed safely over.

Then the path changed and led up the bed of a stream, in which progress had to be made by hurried leaps and bounds from one boulder to another. Then the rain came down and it became so heavy that at last we stopt.

There was no shelter, so we stayed where we were in the stream, Harry and I under my big umbrella, through which the rain was streaming, up against a bank only wetter than ourselves, and up to our knees in water. On the other side an "unfortunate" was trying to shelter himself under a banana-tree, bending the leaves down around him, and even now I can see his face as he peered anxiously out of the leaves across the stream to us.

Then the rain stopt and the sun came out and we had a steam-bath instead of a shower-bath. When at last we left the stream, the path became merely a gutter filled with mud and water. At last we reached the village and at once I sent for the largest fan, the heat was so intense. I found the school had only been finished three days before—a little place with dirt floor and no seats as yet—but over twenty regular attendants crowded into it while we held the first thanksgiving service. Then I examined them in their reading of the Commandments and Texts and found that they had learned well, and some had confest faith in the Savior. Then came the first present they had had—a piece of calico from Miss Young—to those coming to school, and immediately the village assumed a bright and animated appearance, each one putting on the new bright lava lava; and then it was "good-by" again, and we started on the return trip. Often since I have toiled up the mountain to visit Harry's people. There has been a good deal of killing in the district, which has upset the village, but Harry goes steadily on. I believe five, at least, have been really born again, and the numbers have so increased that a new church is to be built.

Friends, I must confess that to me such a work is remarkable—here is one man who, single handed, but with divine aid, without monetary or other help, except an occasional visit every few months, has gathered these people together, and is steadily teaching them the fear of the Lord. Harry Masti receives no support, not even food—all is voluntary, done out of devotion to the Master, for paid teachers are unnecessary in this land where food is so plentiful.

Here are the beginnings of great things. There is for this man a crown being prepared, with many jewels in it. Could all of us show such fruit? With all our education and advantages I am afraid many of us will be ashamed before Him at His coming, when we see such men as these and those they bring entering the kingdom. What a home-coming it will be for them! "Therefore let us not sleep, as do others, but let us watch, for the night cometh, when no man can work."

THE LAYMEN'S MISSIONARY CAMPAIGN

Col. Elijah W. Halford, who has been actively engaged in the Laymen's missionary campaign, writes that the response of the motion to this effort to awaken interest and lead men to accept their share of responsibility has been marvelous. At the beginning only fifty conventions were contemplated, and even this number seemed too great a task. But 75 were arranged, and as the campaign progressed an increasing number of allied and auxiliary meetings were demanded.

But from the beginning God has guided the campaign, taken care of the work, and seen to it that, despite great weaknesses, in the face of obstacles apparently insurmountable, now and again one or another upon whom a measure of reliance was placed being forced to drop out of the ranks for a time or altogether, not one of the conventions has recorded a failure. From the opening convention at Buffalo to the Congress at Chicago the song of triumph has been heard; the song of victory ever sounded, a moral

force has been displayed, and a spiritual power visibly developed in the Church that compels universal recognition and calls for humble and reverent praise. Each of the conventions has had its own special characteristic. One has been notable for demonstration of enthusiasm, as at Boise, where business was suspended so that men could attend the meetings, while the Governor and mayor headed the street parade as they marched to the opening supper. Others have been characterized by a depth of feeling "too full for sound and foam." But all have been marvelously marked by the presence and power of the Spirit of God. Many leaders and speakers have had to readjust themselves mentally and spiritually; they have had to discard in a degree the advance preparation made, and have found their spirit and their message strangely molded by a Power outside themselves, a Power that has unified heart, ennobled purpose, enriched deliverance, stimulated faith and perfect love.

INCARNATING THE VISION

BY GEORGE SHERWOOD EDDY

"I was not disobedient unto the Heavenly Vision." In these last days, our young men have surely seen visions and upon our handmaidens has the Spirit come. Will these visions be realized? Surely each of us has seen at least three visions.

First of all, there has been the vision of a deeper life, a life more joyous, more victorious, more fruitful than any we have ever known before. Some one says, if there is anything wrong with your life, it will lie at one of three points; there must be one of three causes; imperfect surrender, inadequate faith, or broken communion. And these are surely the three conditions of that deeper life; surrender, faith and communion. Oh, the blessing of a glad surrender, which may be yours, if you are not disobedient to the heavenly vision; a faith just to stand with Paul and say, I believe God; a perfect communion, so that we can keep in touch with the power which is above us this year.

The second vision we have seen these days is the vision of a needy world. Did we not see with the eyes of Christ the vision of South America. The veil taken aside and look more deeply than ever before into that great Moslem world? Did we not see visions of Africa, dim and distant? But if we could see to-night, as the great heart of Christ sees, that Dark Continent, could our hearts stand the vision? And then there is the vision of Asia—170,000,000 young men, awake, having lost faith in their old religions, moving forward, but—whither? Going for-

ward, but without a leader. Four hundred million women of Asia, not one of whom, apart from the Cross, has or can have her God-given rights as a child of God. I see in India those little baby wives, 2,000,000 of them under 10 years of age; within every one of them is a throbbing heart that God loves and would help, if He could get lips that would take His message. I have a little daughter. I would die that that white flower of a blameless life might be kept pure and blameless for Him; but would one die for these defenseless girls, subjected to worse than death?

I think when I read that sweet story of
old

When Jesus was here among men,
How He called little children like lambs
to His fold.

How I wish that His hand could be
placed on their heads,

That His arms might be thrown around
them

And that they might behold His kind looks
as He said,

"Let the little ones come unto Me."

The third and last vision we have seen is the vision of Jesus Himself—no man save Jesus only, as on that great mountain apart they saw Him transfigured? Dull would He be to-day who could pass by a sight to touching in its majesty as the face of Jesus. Did you see His face? Will that vision be realized? We separate from this mountain top of vision down to the valley of service by two great paths; the path of obedience that shineth more and more unto the perfect day, with the vision undimmed. The other is along the path of disobedience, in an unsundered life. Which will you take?

A GENERATION OF "WOMAN'S WORK FOR WOMAN"

BY MRS. ETHAN CURTIS, BUFFALO, NEW YORK

The position of woman, her power to fill any place with credit, has become the test of national greatness. In like manner, the condition of woman, and the way men regard her in the scale of humanity, may be taken as the gage of any religion. Only the true religion has given woman a place of consequence. Women stand on the roll of Jewish heroes. The first prophecy of the New Testament comes from a woman's lips:

My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Savior. For He hath regarded the low estate of His handmaiden; for, behold, from henceforth, all generations shall call me blessed. For He that is mighty hath done to me great things and holy is His name.

That cry of Mary touched Europe with new sentiments, and gave fresh impulse to art and literature. Not an age has passed since without its saintly women, its cultured women, its women as statesmen, like Victoria and Elizabeth; but in the non-Christian world woman has, as a rule, been degraded and despised; her home had ever written over its portals, "All hope abandon ye who enter here." The centuries have whirled by since Christ came to earth, and still, in non-Christian lands, men give little thought or care for women's lives, so that both earthly and eternal perdition has seemed their fate.

The chief reason of this was not the heart of woman, but her head. In these long years she had been working as an individual; now the individual must be multiplied into an institution before it can lengthen and strengthen its work so as "to reach round the world." As nurse in the hospitals during the Civil War, and later through the Freedmen's Bureau,

woman learned how to work through organizations. Very soon the neglected women of the earth claimed her care and a vast array of "Woman's Missionary Societies" sprang up all over America in all denominations. For about thirty years these societies have been working with love and prayers and purses for the conversion of women in the uttermost parts of the earth.

Look at some of these efforts. In Turkey, with her harem, where woman's worst powers reign supreme, are hosts of Christian schools for girls and a superb woman's college. The best essentials of education characterize them all—thoroughness, spirituality, a lofty Christian ideal of character. Many of these teachers are superb scholars, all are earnest Christians, each gives constant care to the entire life of her pupils. From India, in the long past, has come that horrible story of child-widows; but since missions have touched souls there India has furnished wondrous women to this world. What human being has done more for the salvation of woman in body, mind and soul than Pundita Ramabai? Miss Lilivati Singh, professor in Lucknow College, can speak for the higher education of woman with an eloquence that thrilled the finest audience ever gathered in America, that Ecumenical Council of 1900. All the splendors of the Taj Mahal, that superb temple of India dedicated to a heathen woman, sink into insignificance before such women and their work. In the war between Japan and China many a Christian nurse, once a disciple of Confucius, led dying soldiers to Christ. Madagascar, awful in its ancient heathen-

ism, long since proclaimed itself Christian, with a native Christian Queen. Woman, from a queen-mother to many a humble worker, has helped to make Hawaii fit to become a portion of our own beloved country. In "benighted Africa" woman has been changed from a beast of burden to a cross-bearer.

The women's foreign missionary societies have led more women into the positions usually regarded as the peculiar possession of men than has any other organization. In our country are many women physicians, but all might stop their work and the men doctors would gladly do it for them. In Christianizing foreign lands, the woman physician is an absolute necessity. No other human being has her privileges in the harem, the zenana, or the humblest home. They give to this work scientific skill and loving Christian hearts. The number of cases they treat would astonish our best physicians. Native women have shown great ability in this profession; while our many medical schools and hospitals in these far-off lands are among the best in the world. We might count a score or more of women preachers in America. Excellent as is their work, some man is waiting for it; but in all countries where the woman's foreign missionary society labors are hosts of women preachers, both American and native born. They expound the word of God on the street, by the river, on the hillside, in the church, on the platform, in the quiet of the home, just as did Christ, our Lord; just as did Paul, the first and greatest of foreign missionaries. These "Bible-readers" are quite as necessary to foreign missionary work as the woman physician. Our theological seminaries do not have women profess-

ors; Miss Andrews, professor in a theological seminary in China, saved the legations of the world, in that awful siege of Peking, through those native Christians for whom she obtained admittance in the hour of danger. All creeds and countries have their noble lists of martyrs and grand line of heroes; the whole roll of women martyrs among our missions can never be given. Climate, the Turk, the Boxers have all had their victims, while many, like Corinna Shattuck, have boldly faced the foe and conquered.

Business is not usually accounted a woman's profession; tho most American women manage money in some way, yet these are without organization. The women's boards are everywhere organized as great business enterprises. They show marked ability in methods of work, in handling vast sums of money with exactness and economy, in managing schools and hospitals, in erecting church buildings and parsonages. Their conventions are ably conducted, their addresses are often eloquent; always interesting, they take rank among the great conventions of our land.

These records show us something of how the woman's missionary societies have helped woman, in all parts of the world, to do, what has hitherto been considered a man's work, ably, yet in a woman's most womanly way.

This work of "woman for woman," one of the mightiest events that originated in the nineteenth century, has been done in about one generation. The twentieth century has already opened as a millennium for woman in the whole earth, chiefly because of the women's missionary societies in the churches of England and America.

THE AFGHANS

BY C. FIELD, LONDON, ENGLAND

Missionary among the Afghans, 1892-1903

As the train toils slowly along the thousand miles from Bombay to the Northwest frontier station of Peshawar and nears its terminus, one becomes aware of a type of native entering the train very different from the mild Hindu. Stalwart bearded men, often over six feet high, clothed for winter in "posteens" (rough sheepskins worn with the hair outward), stalk up and down the platforms as if they and not the English were the lords of the land. The country they inhabit and the language they speak correspond to their rough exterior.

Afghanistan, for the most part, consists of a mass of mountains destitute of vegetation, as there is no rain often for months together. The villages are constantly at feud with one another, and each village contains a tower with one door high up, to which access can only be had by a ladder which is drawn up when the inmates are safe within.

The Afghans call themselves "Bani Israel" (the children of Israel), and in their own traditions trace their descent to Saul, the first King of Israel. They are remarkably Jewish in physiognomy and have certain customs, such as the sending away of a scapegoat or calf into the wilderness after the mullahs have laid their hands on its head. Death by stoning, dividing the land by lot and the necessity of the younger brother marrying the widow of his elder brother also prevail among them. These facts have led many to suppose them to be the lost ten tribes. One Christian Jew, Isidor Lowenthal, from America, was induced by this report to go as a missionary to Peshawar so as to reach his brothers.

Their language, Pushtu, betrays no

traces of a Semitic origin. It is almost incredibly harsh and has been compared to the rattling of stones in a kettle. They are so suspicious that Colonel Warburton, who spent sixteen years as British resident in the Khyber Pass, said it took him all that time to gain their confidence.

They are also extremely covetous. "Oh, Padre! give us gold," was the exclamation of a Pathan to a Peshawar missionary who was trying to preach to them.

Burglary is one of their favorite pastimes, and sleep at Peshawar is often broken by the sound of sharp firing at night, which means that a brisk encounter is going on between some Afridi marauders and a sentinel's outpost. Their intention in these descents is generally to seize rifles, which are said to be worth their weight in silver among the mountains, where every man's hand is against his brother.

Civilization and Christianity seem unable to pass this mountain barrier, where they have been waiting for upward of fifty years. The Afghans object to the railway being introduced into their country, and of course no missionary is ever allowed across the frontier, tho Europeans have been in charge of the Ameer's workshops at Kabul, and an English lady doctor also attended his wives. Attempts at land-surveying across the frontier have often been frustrated by the natives, who persisted on looking upon land-surveying as a kind of witchcraft, and made night attacks on the surveyor's camp.

The passionate nature of the Afghans often gives rise to tragedies.

On one occasion a Pathan coming home and finding his wife unable to attend to him, as she was nursing her child, seized the latter and dashed out its brains against the wall, saying her first duty was to attend to him. During my stay in Peshawar a Pathan, betrothed to a girl whose parents refused to give her up to him as she was not of age, collected a band of desperadoes, attacked the village by night, killing about thirteen people and carrying off the girl under the noses of the native police, who had a "chauki" or guard-house at no great distance.

As is common among savage natures, superstition is largely present. They are all Sunni Mohammedans, and nearly every village has its saint's shrine marked by a few colored rags hung upon sticks. It is no uncommon sight to see a gang of prisoners in chains being taken by guards from the jail to the court-house stopping before one of these shrines and praying, guards and prisoners together, with the palms of their hands turned upward in the Eastern attitude of supplication. Some of these saints' graves are more than nine yards in length, as they are supposed to go on growing after death. It is said that one saint at Peshawar threatened to grow across the public road, till the authorities said he must cease, which he obligingly did.

A quaint story is told of the Zaka Khels, a section of the tribe of the Afridis. They felt aggrieved that while every other section of the tribe had its saint's shrine they had none. Accordingly, when a mullah of peculiar sanctity visited them and upbraided them with their backwardness in the matter, they killed him, built a shrine over him, and thus supplied

their long-felt need. Savage as they are, the Pathans have a literature of their own. Their poetry is mostly of a religious or mystic sort, and their chief poet, Abdurrahman, is also regarded as a saint. Native minstrels or "dums" also wander about from village to village and recite their poems to the accompaniment of a rude musical instrument like a guitar. These poems often deal with the defeats of the English by the Pathans somewhat in the style of Deborah's triumph song over Sisera. Indeed, the Pathans in their mountain fastnesses, with their religious fanaticism, venturing only occasionally into the plains for a foray, have a certain likeness to the Israelites in the time of the Judges. From time to time "holy men" rise up among them somewhat like the Judges Samson and Jephthah and equally mixed in character. One of these was the Hadda mullah, who inflamed the whole mass of the Pathans against us at the time of the Tirah expedition. Even in times of peace isolated cases of "ghazeeism," or murderous outrages committed on Europeans by Pathans, are often occurring. The perpetrator is generally some ignorant Pathan whose zeal has been worked up to frenzy-point by some Mullah, who has promised him Paradise if he kills an infidel. Thus only about two years ago a colonel at Peshawar was shot while looking on at some sports, and a young officer while putting his horse into the train, while numerous murders of private soldiers have taken place. On the Russian side of Afghanistan on such occasions they usually hang the nearest mullah, or priest, but English methods are not so drastic. Executions at Peshawar are, however, of a semi-public character, one-half of

the gallows being visible from the road. They generally take place as soon as possible after the crime, a special law prevailing on the frontier to this effect.

It is an interesting experience to sit in one of the shops in the main bazaar of Peshawar on a Friday, and to watch the thousands of Pathans who swarm in from the villages to say their prayers in the chief mosque of the city. When two friends meet they embrace, each with his head looking over the other's shoulder. The usual form of salutation is not "How do you do?" but "Don't be tired?" This may be due to the enormous distances they have to walk. In the Peshawar bazaar may be often seen weird-looking figures from Bokhara. These are the Hajis or pilgrims to Mecca, who go round the shops soliciting alms to fulfil their pious purpose. Here you will see a reciter with a crowd round him sounding the praises of Mohammed, there a mullah inciting his audience to be diligent in the duties of prayer, fasting, alms, ablutions and pilgrimage, the five pillars of Islam. The Pathans, tho never really contented, are much better off under the English rule than that of the Sikh which preceded it. The latter would not allow the call of prayer to be given from the minarets of the mosques, which the Pathans looked upon as a dire insult. Members of the wildest hill tribes enlist in the English army, and their savagery is repressed if not eradicated by drill and discipline. When they have done their term of service and return as pensioners to their homes, they are often useful as

interpreters between the Government and their own tribe.

The women, as in all Mohammedan countries, have a hard time, doing much of the outdoor work as well as the indoor, since the Pathan in time of peace loves nothing so much as lounging about the village "hujra" (guest-house), smoking the hooka and gossiping. Quarrelsome as they are about "gold, ground and women," as one of their own proverbs says, it is a mercy that the tiger in their dispositions is not further inflamed by strong drink. This is one of the good points in Islam, that it exercises a real deterrent influence on its followers in this direction. Another good feature in their character is the stress laid upon the duty of hospitality. It is often useful when approaching a village and met by glowering looks to remind them of their Prophet's famous precept, "Honor the guest, tho he be an infidel," which goes a long way to disarm hostility.

The Pathan has a certain rude chivalry in his nature, and the English ladies among the captives at Kabul in the Afghan war of 1842 were treated very differently to those who fell into the hands of the mutineers in India in 1857.

Pathan merchants wander to Australia, where they are often a great nuisance, demanding in the guise of pedlars money from the wives of settlers in lonely places while their husbands are away. Altogether the Pathan, tho not exactly a lovable character, is interesting and has many latent capacities yet to be evolved by Christianity and civilization.

EDITORIALS

THE DEATH ROLL OF THE MONTH

The necrological list is one of the most important we have ever chronicled. We mention only a few conspicuous names, of whom obituary notices follow, in their usual place.

April 28, at Beirut, Syria, Rev. Henry Harris Jessup, D.D., aged 78 years.

May 2, at Philadelphia, John H. Converse, aged 79.

May 5, at Cohoes, N. Y., Horace Brinsmade Silliman, aged 84.

May 5, at Edinburgh, Scotland, Rev. Alexander MacLaren, D.D., aged 83.

May 6, at Buckingham Palace, Edward VII, King of Great Britain.

May 8, at Islampur, Bombay Presidency, India, Mrs. Eliza Jane Wilder, aged 88.

May —, at Harpoot, H. N. Barnum, D.D.

The most conspicuous of the seven above-mentioned, in the world's eyes is Edward VII, the English king, in many respects a remarkable man and a deservedly popular monarch. His last utterance was, "It is all over, but I think I have done my duty." There seems to be a general consensus of all parties that his short reign was wise and beneficent, and that few, if any, British monarchs have evoked more real affection from their subjects. He will be remembered as a pacificator, for his study has been to promote the peace of the world, and he has had no little success. His son, George V, promises to be an acceptable ruler, and his wife, who has been known as Princess May of Teck, is one of the best of women, interested in every good work.

ABHORRENT CANNIBALISM

Rev. Horatio Hopkins and the Rev. Hector Laurie MacPherson, missionaries of the Presbyterian Church on Savage Island, were eaten by cannibals on February 5.

They were teaching in the mission building on the beach in the little harbor, when two hundred unconverted savages, howling war cries and brandishing clubs and spears, descend-

ed on them and took thirteen prisoners. Of twenty converts in training at the time, only nine escaped. Both missionaries were bound with thongs and left lying on the beach in the tropical sun for several hours, while the savages took the native captives inland. The cannibals then returned and bore the missionaries on a litter to the crater of the extinct volcano Van Iue, in the center of the island, where for two days and nights they held a corroboree, with dancing and revelry.

While most of the cannibals slept the captive natives escaped, their going hastened by the sight of two of the cannibal chiefs donning the missionaries' clothes, after they had been eaten.

In the Tonga, the Society, the Solomon and the Cook groups, the natives are holding dances and feasting on human flesh, as they did before the white men interfered.

Savage Island, known also as Niue Island, is the largest of the ungrouped islands in the south Pacific. It has 4,400 population, and is forty miles in circumference. It was annexed to New Zealand in 1901. Great Britain will probably promptly punish the outrage, but two more martyrs are added to the roll of honor.

COMPULSORY PEACE

Ex-President Roosevelt, who just now looms up large on the world's horizon, in his Nobel Peace Prize address at Christiania, not only strongly pleaded for universal peace, but outlined a comprehensive plan for arbitration, suggesting to the leading Powers to abolish war. He said: "There is as much need to curb the cruel greed and arrogance of part of the world of capital and the cruel greed and violence of part of the world of labor as to check a cruel and unhealthy militarism in international relationship. No man is worth calling a man who will not fight rather than submit to infamy or see those dear to him suffer wrong. It would be a master stroke if the great Powers honestly bent on peace would form a League

of Peace to prevent war, by force, if necessary. The ruler or statesman who should bring about such a combination would earn his place in history for all time and his title to the gratitude of all mankind."

The Federal Council of the Churches of Christ in America, at its meeting in Philadelphia, recommended, by unanimous vote of delegates representing a membership of about 17,000,000, "that the various societies of young people connected with the evangelical denominations represented in the Federal Council, recognize the 18th of May as Hague day, and have on that day in all their chapters, as far as possible, a consideration of the subject of peace." The first great conference of officially appointed delegates opened its sessions on the 18th of May, 1899. The second Hague conference was in session for four months in 1907, and the third will meet in 1914. Notwithstanding many difficulties, steps have been taken that promise even more definite action in the near future on the part of many of the great nations of the world, urging that international questions shall be submitted to the Hague Court for arbitration.

WINNING THE WORLD TO CHRIST

Rev. D. A. Bunker writes that, "Work in Korea goes forward rapidly, so fast that we can hardly keep within sight of the van. It is a great opportunity for winning souls for Christ in this land, and we are all on the run to keep pace with the work we have in hand. The people of the church of which I have charge here in the city are carrying on home mission work in over 140 villages outside this city wall. Every Sunday the members and the workers they have enlisted carry on regular preaching in 11 mission chapels. Last Sunday I was at one of these chapels and received 23 probationers. The native pastor and myself are out among these chapels more than half our Sundays. At every chapel there are candidates for baptism, or for probationership, or for full

membership awaiting us. A few Sundays ago I baptized six persons, the average age of whom was about seventy years."

Protestant missions began work in Korea twenty-five years ago. To-day the Presbyterian Mission (North) alone reports 25,057 communicants, or more than 1,000 for each year of work, while the total number of adherents is 96,668. There are 107 missionaries in the Presbyterian Mission, 57 organized churches and over 900 places of regular meeting. The Theological Seminary was attended by 138 students last year, and the academies at Pyeng Yang, Seoul, Taiku, and Syen Chun were well attended. The 589 primary schools enrolled 10,916 boys and 2,511 girls, and six hospitals ministered to over 50,000 patients.

A school for the blind is held at Pyeng Yang. The new station at Kang Kai, in the far north, has been opened and there are already over 900 Christians in the city, who are building a large church at their own expense. At Syen Chun there were but 60 Christians in the whole province, and but one Christian in the city itself in 1897. Now more than one-half of the people of Syen Chun City are Christians, and the city has 5,000 inhabitants, while the county contains more than 5,000 Christians altogether. The native pastor of the Syen Chun City congregation was a poor and ragged heathen in 1897, but is now more influential than the local magistrate in office, and lives in a parsonage built by his own people, which is considered the best native building in the city. Two new stations are to be added to the eight already in existence."

SUPERNATURAL ELEMENT

In how many ways the Word of God calls attention to the *supernatural element* in all life and work for God. Take the story in 2 Kings 3:16-20 as an example. The three kings, Jehoshaphat, Jehoram and King of Edom, were confederated against the King of Moab Misha. And there was no water—even the Valley el-Ashy,

whose supply was perennial, was dry. Elisha was called in to give help and counsel. And he bade them make the valley full of ditches, etc. They were not to see wind nor rain, yet there was to be abundance of water and provision was to be made for it; and by a cloudburst it came by way of Edom. This valley drains a large part of northern Edom and a great rainfall during the night inundated the valley. And Elisha added, this is a light thing in the sight of the Lord.

All the tendencies of our day are in the direction of materialism and naturalism. We are getting where we have no expectation of results without an abundance of human machinery, organization, numbers, sensationalism, publicity, large money expenditure, extensive advertising, the spectacular, etc.

There are certain fundamental needs of all evangelism; first, a gospel message; second, a gospel man behind it, with a deep experience of what he preaches; third, the power to touch men collectively and individually at vital points; and fourth, spiritual touch with God—the last most important.

In Acts Chaps. viii-x, Philip and the Eunuch, the Spirit, the Angel and the Book—all combine, God working on a human soul while He wrought on a human believer and teacher, appearing to Cornelius and to Peter and bringing the two together.

CHURCHES IN RURAL DISTRICTS

A writer in *The Interior*, Mr. Asa S. Fiske, revives and advocates a policy for the consolidation of country churches which we have more than once advocated in these columns. In a small village in Michigan, with which the editor of this REVIEW was perfectly familiar, there were not over four hundred residents, and yet there were four churches trying to exist. One building was enough to hold all church-goers. Out of the four hundred about half were mothers who could not leave home on Sunday, or children too young to be brought. To support one pastor was enough re-

sponsibility for all the inhabitants to assume, yet there was an attempt to take care of three or four. Mr. Fiske's plan is:

"Let the two or three congregations elect, each choosing its own members, a joint executive commission, to which should be given the practical conduct of the common interests of all. Let this commission select the building most convenient for their joint services of public worship, leaving the other building or buildings for all sorts of social service—a kind of church-house, with reading, recreation and resort rooms, perhaps also a gymnasium—thus serving a grandly popular part, and meeting, on Christian grounds like the Young Men's Christian Association and Young Women's Christian Association, a universally felt social need. Neither congregation would lose its name or denominational relations. . . . The outcome would be, probably, that most newcomers would enter on the last-named plan, and so, after a time, as the older denominational champions passed away, the denominational organizations would go into 'innocuous desuetude.' By that time the merger wave would likely have risen so high that it would be easy for this united local body to fall into one or another of the gracious consolidations of denominations. The greatest difficulty in effecting this sort of merger in the average village is the fact that everybody knows all about everybody else and everybody is not perfect. Cliques cut up these little communities in lines very difficult of crossing."

A PARSEE MORALIST

Sir Jamsetjee Jejeebhoy, a public-spirited Parsee merchant of Bombay, of fine business ability and great will force, died April 14, 1859, aged seventy-six, worth \$4,000,000. In 1822, at forty, he gave proof of a remarkable munificence, releasing debtors from jail by assuming their debts, and for thirty-six years his beneficence never slackened; he gave away over \$1,500,000 in promiscuous charity, utterly indiffer-

ent to class or creed, and, in honor of his patriotism and munificence, was knighted by Queen Victoria in 1842, and presented with a gold medal bearing her image set in diamonds in 1843. The hospital at Bombay which bears his name is a monument to his noble charity; the Grant Medical College was endowed by him, which furnishes India with skilled medical practitioners. He established at Bombay an asylum for the education and support of poor Parsee children. No man ever contributed more to the prosperity of the presidency of Bombay, and Lord Elphinstone, the governor, said that, beside the great works which endear his name to future generations, his private—almost secret—charities, divided the weekly bread to thousands of his fellow creatures. His wealth was gotten by sagacity, industry and integrity, and given with wisdom, discrimination and sense. And yet Jejeebhoy for three-quarters of a century confronted the Christian religion as he beheld it in the East Indies, and persistently and obstinately clung to the superstitions in which he had been born and nurtured.

He died, as he had lived, a Parsee—a Persian fire-worshiper, adhering to the Zend-Avesta, and rejecting the Bible; and, day after day, like Alexander the Great before him, went down to the sea-beach and bowed in worship before the rising sun. With all his patriotic, humane and philanthropic impulse, he was born and bred an idolater, and his morality throughout had a pagan type and spirit. His liberality of creed was nothing more than the toleration of indifferentism. His charity was the indiscriminate generosity of a lavish disposition; his religion was a mechanical and blind allegiance to the tradition and superstition of his race. But, far as his morality was from even the pretense of piety, it was just as good a substitute for Christianity as that of any man who, like him, confronts and re-

jects the claims of Christ. The prospects of salvation of such as Jejeebhoy, trained in paganism and imperfectly acquainted with Christianity, are nevertheless to be preferred to those of the most enlightened moralist, who, in a Christian land, under the noon-tide blaze of a Christian civilization, born and bred in such an atmosphere, lives and dies in neglect of Christ!

THEODORE ROOSEVELT'S WITNESS

"The chief of blessings for any nation is that it shall leave its seed to inherit the land. It was the crown of blessings in Biblical times, and it is the crown of blessings now. The greatest of all curses is the curse of sterility, and the severest of all condemnations should be that visited upon wilful sterility. The first essential in any civilization is that the man and the woman shall be father and mother of healthy children, so that the race shall increase and not decrease. If this is not so, if through no fault of society there is failure to increase, it is a great misfortune. If the failure is due to deliberate and wilful fault, then it is not merely a misfortune; it is one of those crimes of ease and self-indulgence, of shrinking from pain and effort and risk, which in the long run nature punishes more heavily than any other. If we of the great republics; if we, the free people who claim to have emancipated ourselves from the thralldom of wrong and error, bring down on our heads the curse that comes upon the wilfully barren, then it will be an idle waste of breath to prattle of our achievements, to boast of all that we have done. No refinement of life, no delicacy of taste, no material progress, no sordid heaping up of riches, no sensuous development of art and literature, can in any way compensate for the loss of the great fundamental virtues; and of these great fundamental virtues the greatest is the race's power to perpetuate the race."

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Impossible Has Come to Pass

Says the *Northwestern Christian Advocate*: "If it had been predicted two years ago that four thousand men would leave their affairs for the better part of a week, furnish their own traveling and entertainment expenses, and pay five dollars for a season of missionary addresses, the prophet would have been regarded as a dreamer who dreamed that he had been dreaming. And yet, that is what has actually taken place in the very undreamlike city of Chicago, in the most businesslike and hard-headed century the world has ever known."

Chicago Convention Nuggets

Judge Selden P. Spencer, of St. Louis, said: "One minister to every forty-six in the United States and one to every 250,000 in heathendom needs no comment to make it a foreign missionary argument."

Mr. White displayed a diagram showing the fourfold obligation laid by our Lord upon His Church. It is represented by four squares thus:

Jerusalem	Judea
Samaria	Uttermost parts of the earth

The population of the United States, about 100,000,000, spent last year in work at home (which is Jerusalem, Judea and Samaria) \$300,000,000. In the fourth square, "the uttermost parts of the earth," our nation spent \$11,000,000, altho the population of "the uttermost parts of the earth" unevangelized is 600,000,000.

George Sherwood Eddy said: "Twenty-five years ago there was not a Christian in Korea. Twenty years ago there were only seven, meeting secretly. Now there are over 200,000, and yet we ask for an argument."

"Business System in Missionary Finance"

Calling upon the Protestant churches of America to make a personal canvass of their 20,000,000 members in the cause of foreign missions, John R. Pepper, a banker of Memphis, said: "Only one out of every four women, and only one out of every eight men of the average church have given any amount to foreign missions. When this fact is known, no argument is necessary to show the crying need for business system in missionary finance. The spasmodic, once-a-week appeal for foreign missions has not aroused the interest of the men of the Church. Business system is needed. Several things are needed to put the foreign missionary offerings on a systematic basis. Every member of the Church should make a weekly offering for this purpose. A uniform envelop should be used. An every-member canvass in the cause of all foreign missions should be made by the churches. This campaign is absolutely essential to reach the entire membership. A short, sharp, canvass has been found to yield the best results. In some cases it has been found best to have men canvass the men and boys, and women canvass the women and girls, securing definite pledges for the year."

Polygamy in Mormondom

The Salt Lake *Tribune* tells an extraordinary story of the prevalence of polygamy still among the Mormons of Utah. The plural marriages are often celebrated at the Mormon colony in Mexico. The names are given of a hundred persons who have plural wives, many or most of whom have been taken since the Woodruff manifesto with its revelation forbidding polygamy. Yet the Mormons protest that polygamy is dying out fast; that the old polygamists may not have put away their wives, but no new ones are allowed to be taken. New polygamous relations are entered into with caution, but high officers in the church become polygamists or assist in plural marriages. The list given includes many bishops and elders.

EUROPE—GREAT BRITAIN**The United Kingdom Becoming Sober**

Great Britain is becoming an extremely sober nation, and that, too, much like our own inclination in the same direction, without any political agitation. Last year in the United Kingdom the expenditure for spirituous liquors was \$25,000,000 less than in 1908. This is a tremendous sum to be saved from waste, for it was undoubtedly saved, or, at least, spent for better things than drink. This reform is not confined to any class. From the statistics it is seen that not only was the wine, whisky, and brandy bill cut, but the beer and ale as well. In clubs and mansions, in mess halls, tenements, and "pubs," there has been a marked falling off in the drink consumption. The old "B. and S." and its successor, whisky and soda, have almost entirely gone out, and wines, save at banquets, are sparingly used, and even at public feasts men in larger numbers are turning down their glasses.

Among the poor there is still a deal of beer and ale consumed, but oftener with meals than as a social beverage at bars. The police records show a notable falling off of arrests for drunkenness and a decrease in crimes laid to drink. In the place of strong drink they now consume tea—which "inebriates not, but only cheers." Even in regimental mess-rooms the steaming cup of Bohea has supplanted beer and more ardent tipples.—*Chicago Tribune*.

Dr. Barnardo's Homes

The recent forty-fourth annual report showed that, to December 31 last, 70,436 children have been dealt with. In 1909, 2,802 children were admitted (2,120 permanently, and 682 temporarily). Two-thirds came from the provinces, and one-third from London. Some 8,700 boys and girls of all ages were under the care of the association at the close of the year; 967 young emigrants were sent out during the year, making a grand total of 21,637. Less than two per cent. are failures. The audited accounts showed total income for the year to be £263,009, of

which £149,470 was made up of donations, subscriptions and collections for general purposes, £22,141 for special buildings, etc., and £91,398 legacies. The total amount subscribed to the homes since their foundation by the late Dr. Barnardo in 1866 was £4,227,896.

Missionaries of the S. P. G.

This Gospel reports no less than 1,227 men and women upon its list, as follows: Of the ordained (including 12 bishops), 852; in Asia 314, in Africa 264, in Australia and the Pacific 27, in North America 151, in the West Indies and Central and South America 67, and 29 chaplains in Europe. Of the ordained missionaries 239 are natives: 161 in Asia, 75 in Africa, 2 in Guiana, and 1 East Indian in Trinidad. Laymen, 122: 61 in Asia, 29 in Africa, 2 in Carpentaria (Australia), 29 in North America, and 1 in Antigua. Of these 61 are natives: 38 in Asia, 19 in Africa, 2 in Carpentaria, and 2 Chinese catechists in New Westminster. There are 253 women on the society's list (13 are natives), of whom 205 are in Asia, in Africa 41, in Australia 1, in Nassau (West Indies) 6.

Church Missionary Society's Report

During the last year 179 candidates for the field (87 men and 92 women) were dealt with by the committees—fifty being accepted for training and probation (16 men and 34 women). Acceptances as missionaries numbered 46 (31 men and 15 women). The stations in the various fields now number 562. The European laborers include 411 clergy, 146 laymen, 390 wives, and 441 single ladies—in all 1,388. To these have to be added 405 native clergy, and 7,877 lay teachers. The number of native Christian adherents (including catechumens) was 360,285, and that of communicants 101,121. The baptisms during the year were 23,772. The 2,674 schools had 165,135 scholars. The 3,075 beds provided under the medical department accommodated 29,924 in-patients, while 1,197,635 visits were received from out-patients.

THE CONTINENT

American Missions in Europe "Inexpedient"

By direction of the General Assembly, the board of foreign missions has been considering carefully the questions involved in the proposal that our Church shall do foreign mission work in Europe, and reported to the last assembly in words that have perhaps escaped the attention of some who have been interested in the work of missions in Roman Catholic countries.

The Board reported that it is inexpedient for our church to establish missions on the Continent of Europe, for the reasons that the Church is already responsible for more mission work than it is properly doing, that the primary responsibility for mission work in Europe rests with the English and Continental churches, and that those European churches would regard the establishment of American missions as an unwise and harmful policy.—*The Presbyterian*.

Financial Help for the Berlin Society

The Berlin Missionary Society has struggled with great deficits for years, until at last the total amounted to \$186,367. Some years ago a consecrated friend willed to the society a large legacy, but the other heirs refused to abide by the terms of the will and a lawsuit ensued. Now, two-thirds of the large legacy has been allotted to the society, while the suit concerning the other third goes on. The amount thus given to the Berlin Society is \$187,222, so that it is sufficient to wipe out the whole threatening deficit and the society can proceed unencumbered by debt.

But the leaders of the financial affairs of this, the greatest German society, feel somewhat worried in spite of the large inheritance. About \$75,000 annually must be added by the friends of the work to the income of about \$160,000, if the society shall continue its work without going into debt again at once. There is danger that such a large legacy will decrease contributions.

Hope for Russia

As a result of the interview which Rev. Dr. Clifford and Rev. J. H. Shakespeare had some time ago with the Russian ambassador, and of the address to the Czar which was then accepted, in regard to the Baptists in Russia, it appears that, "with the permission of the Czar," the two pastors in question, with two others, will, in September next, pay a visit to Russia with the object of holding conferences and forming "one Russian Baptist Church." Our contemporary, *The Methodist Times*, anticipates much from this movement, and remarks:

"It is full of promise for the future of Russia, that this great empire which has hitherto been dominated by the State conception of formal religion, should have presented to it in a powerful and influential form a Protestant denomination which stands so strongly for individual faith and profession."

Certainly the possibilities are almost boundless, and no doubt the matter will be made the subject of earnest and continued prayer by evangelical believers in this country.—*London Christian*.

Baptist "Troublers" in Moscow

Moscow is the holy city to the Greek Catholic Church, as Rome is to the Roman Catholic Church. Not more painful to the Vatican is the working of that Methodist propaganda in Rome than is the invasion of Baptists to the Holy Orthodox Church in Moscow. Pastor Fetler, of the Baptist Church in St. Petersburg, took advantage of the Czar's proclamation of religious liberty and began a mission in Moscow last year, but he was accused by the clergy before the Chief Justice of proselyting and the mission was closed. He appealed to the Prime Minister, M. Stolypin, and was authorized to continue the services. On January 25, four persons were baptized by immersion in the Baptist hall in the presence of a crowded congregation. This was the first service of its kind ever held in Moscow. This invasion of the Holy City is frantically resented by the chief newspapers of the Orthodox

Church. In an abusive article denouncing the Baptists as "foreign dirt" and "hooligans," it beseeches the saints and dead czars to come and deliver the faithful from defilement worse than that which was threatened by the Tatars.

Waldensian Activity in Italy

Much interest has been aroused in this country for missionary work in Italy through the visit of Rev. Dr. Arturo Muston, president of the missionary work of the Waldensian Church, and Rev. Prof. Giorgio Bartoli, the former Jesuit, who has joined the Waldenses. The religious awakening in Italy has opened wonderful opportunities for Christian work. The Waldenses, who have only 16 churches in their native valleys of Piedmont, where they kept the Evangelical truth throughout the ages, have now organized 200 missionary churches and stations through the Italian Peninsula.

They own a beautiful temple of worship in the Via Nazionale—the heart of Rome; and there is a hall near the railway station in Rome where two weekly services are held, which is utilized as a Bible depot and reading-room; also a place where letters can be written and addresses looked up. Much good work is done here. Some of the most interesting meetings of friends of the gospel are held in the brethren's houses in the Trastevere quarter. There is, too, in Rome, a home for converted priests, which was established about ten years ago. Fourteen Roman Catholic priests and monks of the highest type joined the Waldenses last year; 16 more are under instruction.

Missionary Society for Southeastern Europe

Tho founded in 1903, the Missionary Society for Southeastern Europe has become little known outside the borders of Germany. It supports a small training-school for evangelists, colporteurs, and religious teachers, which has lately been removed from Kattowitz, in Silesia, to Hausdorf,

near Glatz, in the same province. It has found openings for its workers in Russian Poland, in Vollynia, and in Galicia, where they offer the full gospel to members of the Roman Catholic and Greek churches, and also to the Jews.

ASIA—MOSLEM LANDS

Enlargement at Robert College

This institution is soon to come into possession of the \$1,500,000 left by John S. Kennedy, of which a million is to go to endowment and a half-million is to be used in the erection of ten new buildings for the college and for professors' houses. And besides, with money from Mr. C. H. Dodge, a Y. M. C. A. hall is to be built.

The American College for Girls will soon be removed from the east side of the Bosphorus to a site on the west side, located between Robert College and Constantinople. For buildings \$500,000 are required, of which sum \$375,000 have already been contributed. To this institution Turkish girls are now coming in encouraging numbers.

"Young Turkey" and Christianity

We hailed with thankfulness the end of the old régime in Turkey, for any change from the rule of Abdul Hamid must needs be for the better. But we wondered how it would affect the prospects of the Christian faith in that great Mohammedan stronghold. The *Bote aus Zion*—published in Jerusalem—discusses the probable effect of the "Young Turk" revolution upon Christian missions in Mohammedan lands. Religious freedom is at present nominally allowed in Turkey, but whether the gospel may have free course to make converts is not yet evident. The results in Egypt—where full liberty is allowed—have not been encouraging. Individual Christians have not, by their lives and conduct, exhibited the moral superiority of the faith they profess; and, according to the *Evangelisches Missions-Magazin*, Eastern Mohammedans deny that religion has anything to do with the "superior pro-

gressiveness of Christian nations." It is the old, old story that if we want to win the millions of Islam to the faith of Christ, it needs that Oriental Christians shall themselves bear "the marks of the Lord Jesus."

INDIA

Progress Toward Church Federation

The cause of church federation is advancing steadily in India. The resolutions, passed at the Jabalpur meeting last April, have been translated into the chief vernaculars, and very widely distributed. They were thoroughly discussed by the various presbyteries in connection with the Presbyterian Church in India, and at its recent general assembly, held in Ludhiana, after a careful report, presented by the committee on church union, the following resolution was unanimously agreed to, "The assembly having heard with gratitude regarding the unanimity of the representatives of the churches that met at Jabalpur in joint committee to negotiate a union of churches, expresses its thankfulness to God for the earnest desire on the part of many branches of the Christian Church in India for more manifest union, and for the encouraging progress of the movement toward it indicated in the action of the joint committee; and, having considered the resolutions proposed by it, the assembly would approve generally of the principle of federal union therein adopted, the basis proposed, the plan of organization, and the methods of realizing the objects contemplated in the federation."

Christian Mela in Gujarat

From March 17th to 21st was held the first united Christian convention, or Mela, in Gujarat; periodical gatherings of their own Christians have been held by missions, but this is the first occasion in which all have united.

The convention was held under the auspices of the Gujarat and Kathiawar Missionary Conference, a sub-committee of which made all arrangements. About sixty missionaries and some

2,000 Indian Christians were present. It is computed that there are 30,000 Christians in Gujarat, belonging to seven different societies, all of which were represented; many of the visitors came from far distant places, including Bheel Christians who had walked distances of from thirty-six to fifty miles in order to reach a railway station. The theological students from the Methodist Episcopal seminary at Baroda walked the forty miles to Nadiad, occupying three days on the journey, and preaching in the villages *en route*.

The large morning and evening united meetings were an inspiring sight. To look into those 2,000 Indian Christian faces as the various speakers poured out of full hearts and with deep desire for the spiritual progress of the Church of Christ the vital truths of our holy faith, and exhorted to repentance and faith and full consecration, the solemn hush and rapt attention of the vast crowd gave one high hopes for the future of the Christian Church in Gujarat.

The Natal Telugu Mission

Dr. Downie gives in *The Baptist Missionary Review* an interesting glimpse of real missionary effort on the part of Telugus. "The mission in South Africa had its origin in this way: Some years ago the Telugu Christians in South India thought that it was about time that they began to do some mission work on their own account, and so organized what is known as the home mission society. The object was to send native evangelists to a number of isolated tribes not reached by the missionaries. After this was done, it occurred to one of the young men, John Rungiah, headmaster of the girls' school, Nellore, that they ought to do something for the thousands of Telugus that had emigrated to Natal, who were as 'sheep without a shepherd.' For a whole year John was on the lookout for a man, but as no one was found, it was borne in upon him that he might go himself. The Telugu mis-

sionary was received most kindly by the missionaries of the South African General Mission, and his work has prospered so that Dr. Downie assisted in the dedication of a new and commodious chapel on the estate of Sir Liege Hulett, and he also laid the foundation-stone of a church in Durban, which town is expected to become the headquarters of the mission. The work is being carried on a self-supporting basis. Dr. Downie tells us that "since his arrival in Natal some seven years ago, John has organized six churches, and besides these, he has nine places where little congregations regularly meet for worship and where churches will be organized just as soon as they are able to support pastors and pastors can be found for them."

Attaining to Self-support

Rev. J. A. McConnellae writes in the *United Presbyterian*:

"Self-support in the Panjab is no longer a dream and a theory; it has become an accomplished fact. Five years ago there were but six self-supporting congregations in our entire mission. Now there are five self-supporting congregations in each of two districts; and in the whole mission, twenty-five. Out of our forty pastors, twenty-five are self-supporting. The native church gave to church work in 1908, \$3,529; and in 1909 this amount was increased to \$4,492, an advance of twenty-seven per cent. This, too, should be viewed in connection with the fact that it was given on a wage rate of from fourteen to sixteen cents a day. Not that our people are doing all they can and should. Poverty-stricken they certainly are, but yet they can do better, and they will, for the spirit of giving and self-support is taking fast hold of the people.

Laymen Tithing Themselves

The same writer reports: "At Sar-godha we have just closed what might be termed a Laymen's convention. Some 200 representative men from all over the district were called together for a three days' conference. It was

aimed especially to be a conference to get the people weaned away from their old customs and to instil into them yet more deeply the spirit of Christianity. The closing meeting was especially memorable. The people had prest upon them what Christianity should mean in the individual life, in the home, in the community and in the land. Then two of our native ministers took charge of that last meeting of the conference, and without any suggestion from the missionaries, without the missionaries even knowing what was planned, they began calling for volunteers to pledge their tenth to the Lord. Fifty-one men responded. These, together with those already tithe-givers, made a showing of 100 tithe-givers in that audience of 200.

Two Years' Growth in One Mission

Concerning its mission in the Panjab the United Presbyterian Church reports the following progress during the last two years:

Adult baptisms in 1908.....	1,966
Increase by profession.....	2,049
Net increase in membership.....	3,119
In the Christian community.....	6,243

This was the record for 1908, and this the record for 1909:

Adult baptisms in 1909.....	3,677
Increase by profession.....	3,988
Net increase in membership.....	4,510
In the Christian community.....	9,414

And the following statement is thoroughly in order: "This record is, to say the least, unique. It is doubtful whether it has been surpassed this last year by the record of any mission in India, and likely not by that of any in the world."

A Convert from Brahmanism

The results of the evangelistic work last year in the northern and central districts of the Tamil Coolie Mission were encouraging, as 95 adults were baptized and more than 100 candidates are under instruction.

One of the converts this year was a Brahman who had been for some time interested in the Bible and Christianity, but had not become convinced

sufficiently to become a Christian. In the course of his work, however, he had occasion to go to the Morawaka Korale, and there the catechist came in contact with him. He was so struck by the reality of the lives of the Christians in the place that he gave his heart to Christ then and there. On his way to the place, the Hindus meeting him had come to do him honor and thereby gain merit, he being a Brahman; but on his return he refused them, saying, "I have become a Christian now, and am no longer a Brahman." Upon their attempting to argue with him he said he was only a young Christian and could not as yet reason with them, but that he had found the Christ and that was sufficient for him.

CHINA

Two More Steps Forward

Within a few weeks this "stolid" and "immovable" empire has taken two forward steps of great importance. One is the issuance of an imperial edict summoning the national assembly to meet on October 3, and announcing the appointment of 96 members, representing all classes. This is a long step in the gradual transformation of that great empire into a constitutional monarchy. The other step is even more important in its humanitarian aspects, namely, the formal abolishing of slavery throughout the empire, and the prohibition henceforth of the purchase and sale of human beings.

Unfortunately, the reform is not altogether complete, slavery being retained in the establishments of the Manchu princes, tho the servants thus held in bondage may no longer be called slaves, but are to be regarded as hired servants whose term of service is unlimited. Also the age-long custom of selling children in times of famine is not wholly abolished, but they may be bound out, tho never beyond the age of twenty-five years. The institution of concubinage has been transformed into a formal marriage, giving the concubines the protection of the law, but their status

is still a virtual slavery to the principal wife.

Public Morals in China

W. N. Bitten writes in the *Christian World*:

"Last week I was invited to take part in a meeting organized by men who are not directly connected with any Christian Church, but who are sincerely desirous of assisting in the reformation of their countrymen. Their purpose was to start an anti-gambling league, and with this in mind they called a public meeting, which was attended by some hundreds of Chinese scholars and business men, and resolutions were passed in approved public meeting style, approving of a campaign against the gambling vice. Members of the Chinese Young Men's Christian Association were asked to assist in the meeting, and to demonstrate by means of games the possibility of recreation without vice. Suitable addresses were given by prominent Chinese, and the chief organizer of the movement is one of the government education inspectors for the provinces of Kiangsu and Kiangsi. Twenty years, even ten years ago, such a meeting would not have been within the realm of possibility. To-day we have a class of public moralists arising who have undoubtedly learned from Christianity in their midst the ideals which they are desirous of impressing upon their countrymen, and tho they themselves are not professedly Christian, they confidently come to the organizations of the Christian Church asking for assistance in furthering their task."

The War on Poppy Culture

Latest reports show that this year two-thirds of the ground formerly given to the cultivation of the poppy will produce none. Writing of the destruction of the poppy plantations shortly before his death, Dr. DuBose said, "Could one imagine the wiping out of the cotton fields in the Southern States of America, or the destruction of the wheat fields in the Northwest, then one could estimate in some

measure what it means to destroy these poppy fields of China." Great Britain is by treaty pledged to reduce the export of opium as fast as China stops poppy cultivation. The best observers declare that China is serious in her purpose to exterminate the curse utterly. So that this daring and chivalrous soldier of a great ideal lived to see the approach of the consummation of the noblest ministry a white man ever rendered China.—*Philadelphia Bulletin*.

The Number of Christians in Japan

The Bishop of South Tokyo sends home the following statistics, which tend to show the steady progress which Christianity is making in Japan, as far as figures can be of such use:

Members	1907	1909
Anglican and Protestant missions	64,621	74,560
Roman Catholic missions.	59,437	63,094
Greek Church missions....	29,573	30,712
Baptisms	1907	1909
Anglicans and Protestants	7,272	8,388
Roman Catholics	2,219	5,801
Greek Church	911	868

It thus appears that the Anglican and Protestant missions are making much more rapid progress than the other missions, and that a much higher proportion of those baptized in connection with them are adults.

Work Yet Undone

One of the Japanese religious papers, after reviewing what has been done during the last fifty years, says: "This is a large score it is true, but still more formidable is the list of what remains to be attempted." In a population of some 50,000,000 there are but 77,000 Protestant Christians. Including the Roman and Greek Catholic membership there are but about 165,000 who may be called Christians. The paper just quoted goes on to say, "Probably 40,000,000 absolutely untouched! Out of some 800 missionaries, 656 congested in our ten cities, where are also five-sevenths of all Japanese workers and churches! One-third of the missionary body bunched in Tokyo and Yokohama!

(The chief reason for this is the great number of educational institutions in these cities.) The industrial and agricultural classes untouched, unapproached! The dearth of Japanese pastors and workers—more churches than can be manned, and many unsatisfactory men in the service!" The latest figures number 288,000 Buddhist temples and Shinto shrines to 1,675 Christian churches, and 216,000 priests to 1,391 Christian workers of both sexes. "While one Christian worker is seeking to win one convert, there are 156 on the other side trying to hold him."

Joseph Neesima After Twenty Years

Rev. J. D. Davis writes to the *Missionary Herald*:

It was the writer's privilege, February 1, to be present and take part in a memorial service in Annaka, the ancestral home of the family, where services were held morning, afternoon, and evening. Representatives gathered there from all over that province, and by a unanimous vote decided to form a provincial Neesima memorial association to hold meetings in all the principal towns to perpetuate his memory.

Neesima's life is read by tens of thousands in Japan and America. It is also published in Chinese and read by thousands of Chinese young men, and it leads some of them to say, "I want to be a Chinese Neesima." It is published in at least one of the languages of India, and is an inspiration to young men there. At the time of the World's Student Young Men's Christian Association Conference in Tokyo, three years ago, delegates came from twenty-five different countries. Many of them came to Kyoto. All had heard of Mr. Neesima and the school he had founded; all wanted to see the Doshisha, and most of them wished to visit his grave. These men were not from America and England alone, but from France, Italy, Holland, Germany, Scandinavia, Russia, Siam, India, and Africa. Mr. Neesima's influence has reached around the world, and is affecting directly or indirectly millions of men. Thousands

of young men and young women who have been trained in the Doshisha are now at work changing the history of Japan and helping to make it a Christian nation.

A Japanese Nobleman on Christianity

A remarkable tribute was paid to the Christian religion by a non-Christian Japanese at the dinner tendered the Japanese commercial commissioners not long since, by the Christian business men of New York City. The principal response on behalf of the guests was made by the chairman of the commission, Baron Shibusawa, who speaks no English and therefore required the service of an interpreter. Whether by intent or misunderstanding, the interpreter failed to transfer to the Americans present the sense of what was probably the baron's most significant and emphatic utterance. But a missionary at the table caught the sentence, took it down, translated it and verified his translation by submitting the same to a member of the Japanese party familiar with English. The baron's declaration, as thus rendered and verified, was as follows: "Japan in the future must base her morality on religion. It must be a religion that does not rest on an empty or superstitious faith like that of some of the Buddhist sects in our land, but must be like the one that prevails in your own country, which manifests its power over men by filling them with good works."

A Japanese Doctor's Prescription

Eight persons have recently been baptized at Hiroshima and 7 at Kure, in the diocese of Osaka. Of this number 3 were men, 6 women and 6 children. The Rev. J. Cooper Robinson (of the Canadian C. M. S.) writes:

The most interesting cases are those of the women. One of them was baptized, and afterward confirmed on what appears to be her death-bed. She attended a Sunday-school held by our ladies here some ten years ago and heard the Gospel. Subsequently she became a school-teacher and, having her mind fully occupied by secular things, gave little attention to spiritual matters for a long time. Illness, however, came upon her,

her mother died, and she was thus led and given time to think about spiritual matters, with the result that she gladly welcomed Miss Bosanquet and her Japanese fellow worker, and having recalled much of the teaching that had lain dormant in her heart for years and received new teaching in addition, she soon came into the possession of "joy and peace in believing," and asked for baptism. There seems little hope that she will recover, but the effects of the salvation she has obtained are shown in many ways, and the doctor has expressed surprise at the improvement that has taken place in her physical condition. It might be mentioned that about a year ago a prominent doctor, as yet a non-Christian, prescribed "religion" to one of his male patients and recommended Christianity as the best for the purpose.

AFRICA

The American Mission in Egypt

This most excellent and most successful work was begun in 1854 by Dr. Paulding, an Associate Reformed Presbyterian, but later was turned over to the United Presbyterians. There are now 70 organized churches (one-fourth are self-supporting); 80 colporteurs and harem workers, 88 missionaries, 91 native pastors, 453 school-teachers, 10,341 church-members, 16,440 Sunday-school scholars, 17,900 boarding- and day-school students, 41,395 patients. Native contributions for medical work, \$27,920; church work, \$48,930; educational work, \$87,079; total, \$163,929. Much outside aid has been received. Ismail Pasha gave the mission ground at Cairo, now valued at \$500,000; John D. Rockefeller gave \$100,000 for Asyut College on the Nile; Prince Singh, son of the famous King of the Panjab, gave \$100,000 (having visited the school at Cairo, and married Bramba, an Abyssinian girl student, and on each anniversary of their marriage sent \$5,000).

Islam Active in the Sudan

Dr. Karl Kumm, a leader in Christian mission work in the Sudan, has just completed a remarkable journey across Africa, undertaken with the express purpose of seeing to what extent Islam was making progress among the pagan tribes of the Sudan.

The country known in general by that name, lying from ten to thirty degrees north of the equator, is fully as large as China proper, tho, of course, not nearly so thickly populated. Of its immense population, however, probably fully one-half is still pagan, and the country is, without doubt, the largest unevangelized district in the world to-day. Dr. Kumm, who traveled through much territory never touched by a white man before, reports varying degrees of paganism among the different tribes, tho all are in a pitiable condition. Everywhere Islam is pressing in, and, tho there is much of the country she has not yet touched, is tightening her grip and every day making the Christian conquest harder.

The Gospel Effective in Old Calabar

We have received from the Rev. Dr. Robertson, Itu, a four-page printed sheet containing the annual accounts of four native congregations on the Enion Creek. It contains figures only, but the figures are eloquent of the progress of the gospel. Five years ago there was not a communicant in that district. During the past year we find that these four congregations have paid their own teachers and all their own congregational expenses, and have been gathering goodly sums for the erection of proper churches. At Itu, where there are 57 communicants, they have during the past year added £140 to the £189 they had previously on hand for church-building. At Okpo, where there are 131 members, they have added £47 to the £35 previously on hand. Akani Obio, where there are 85 communicants, they have added £91 to the £176 previously on hand. And at Asan, where there are 327 members, they have added £127 to the £177 previously on hand. Altogether, for the building funds, there is now on hand £985. Beyond the Enion Creek and Arochuku there is a great field waiting to be opened up, with splendid prospects, white to the harvest; but for years our Calabar mission has been undermanned, and an increase of the staff is necessary to

meet the calls from the regions beyond.—*Missionary Record*.

The Basel Society in Kamerun

The missionaries of this society have just baptized their first converts at Bali, a pioneer station founded six years ago on the verge of the great inland plateau of Kamerun, looking toward the Sudan, just where these missionaries have encountered the advance-posts of Islam. "It is a beautiful wild country which often reminds us of Switzerland," writes the missionary; "on all sides we see chains of mountains separated by deep valleys, roaring torrents, foaming waterfalls, and forests of palm-trees reaching to the highest summits. How many times our hearts have leapt for joy at the glory of the scene! And, on the other hand, what a sorrow it is to see humanity fallen so low! The inhabitants of this paradise live in a real hell, always in unspeakable dread of evil spirits and of death. The dying often quit this world with cries of terror. The different tribes are always fighting with one another. Their moral condition is incredible. There are actually certain localities which exchange their dead in order to devour them." Yet even among these degraded people a response has been found to the message of the Redeemer. After a very careful preparation, and an earnest desire on the part of the missionaries that the bases of the Church should be as solid as possible, thirty-two candidates were found who were deemed fit for baptism.—*Le Missionnaire*.

Dutch Reformed Mission in South Africa

Rev. T. C. B. Vlok, of Mkoma, Nyasaland, South Africa, sends the following facts about the Dutch Reformed Mission in South Africa:

The work was started on November 28, 1889. In December, 1909, the executive council met at our head-station, Mvera, and these are the statistics then handed in. They comprize the work of that church of the Cape Colony, as the oldest, with eight sta-

tions worked by thirty-seven missionaries; next that of the Free State, with five stations worked by fifteen missionaries; next, that of the Transvaal, commenced last year, with one station and two missionaries (wives of missionaries are included). Grand totals: Christians, 2,101; adults baptized, 1909, 429; catechumens, 4,112; catechumens admitted, 1909, 1,220; children baptized, 241; marriages, 156 couples; Christians under censure, 31; sub-out-schools and station-schools, 3,007; pupils attending these schools, 35,266; evangelists and teachers, 1,203; money contributed, £105 13s. Free labor for the erection of out-schools' buildings is not included in those contributions. This mission costs our Dutch Reformed Church annually already about £10,000.

Changes Eight Years Have Seen

A mission was commenced among the Wakikuyu, the people of Kikuyu (much of which is over 6,000 feet above sea-level), in 1900, when Fort Smith, close to Nairobi and 340 miles from Mombasa, was occupied by Mr. A. W. McGregor. In the neighborhood of this station, now called Kabete, there are five villages where no heathen sacrifice would now be tolerated nor beer-drinking allowed. Of one of the converts recently baptized the Rev. H. Leakey, who has been in charge of Kabete since 1902, wrote on December 20: "How well do I remember my first meeting with this man in February, 1902! I have still the photograph which I then took of him. He was in full dance dress. His head and shoulders were smothered in rancid grease mixed with bright-red clay dust. His hair was twisted in a most fantastic way, with a long cigar-shaped lock in front. In his hand was a spear only two inches short of seven feet, and his face was most repugnant. I wonder what my feelings would have been if I had been told then that that man was to be one of the first of the adults to be brought into the visible Church of Christ by baptism? Yet to-day he is quite one

of the most consistent Christians we have, and his face has become a really pleasing one to look at."—*C. M. S. Gazette*.

King Khama's Jubilee

Many of our readers will recall with pleasure the visit of King Khama, with two other African chiefs, to this country about fifteen years ago, in behalf of certain native rights. His modest, winsome personality attracted everybody. On May 6—so we read in the *Chronicle* of the London Missionary Society—special services are held to celebrate the jubilee of Khama's baptism on his admission into the Christian Church: "Chief Khama is calling the tribe together for the purpose of thanking God for all His mercies; and the special prayer of all Christian people is asked, in thanksgiving to God for sparing the chief and making him all he has been, as well as in supplication that the power of Christ to redeem and save may be further manifested among Khama's people."

Khama is beyond doubt one of the finest "trophy" of the redeeming power of the gospel in South Africa. The L. M. S. directors sent him a message to express their hearty congratulations, praying that the evening time of their friend's honored life may be long and calm; and that he may see the abundant rains of the influence of God's gracious spirit descend upon his people—resulting in a great ingathering to the Christian Church.—*London Christian*.

Ten Years of Progress in Uganda

In the course of a confirmation tour in January, Bishop Tucker confirmed 465 candidates, and at Namirembe on February 10 he confirmed 79 candidates. While at Mbarara, the capital of Ankole, in the western province of the protectorate, the bishop dedicated the new church. Dr. A. R. Cook, who accompanied the bishop on his tour, in a letter dated January 22, shows in a striking way what ten years of missionary work have done for the country. He writes:

"It was with the greatest interest that I looked round and contrasted in my own mind the state of affairs as we saw it in December, 1899, on my last visit, and as it appears now. Then we were camped on the hillside, and Kahaya, the king, was a fat, overgrown boy of sixteen, living in a horrible little hut in one of his cowkraals, while Mbaguta, his katikiro, was in much the same condition. Both, of course, were heathen, believing in charms and witchcraft and all the other paraphernalia of the devil. Ten years have passed away. The day after our arrival I had the privilege of preaching in a large, substantially-built brick church, densely packed with people, estimated at 1,200, and of afterward joining with nearly 200 at the Lord's table. We found the hillsides covered with banana plantations, two mission houses with all the *entourage* of a strong missionary center—school, bookshop, teachers, etc.—the katikiro in a fine house, and the king building a bigger house of burnt brick. Nor is there wanting evidence of a real and true work of the Spirit in the hearts of the people, not only in baptisms and confirmations, which are the outward and visible signs, but in Christlike deeds and words.

The Kingdom Advancing in Madagascar

The Norwegian Madagascar missionary Borchgrevink, reports that in spite of the persecution of Augagneur, the work in his part of the island prospers. He says:

"In the stations I visited in 1907 there were 9,959 communicants; to-day, 12,000. Two years ago there were 1,857 Christians who could read. The number has risen to 2,798. Then there were 2,029 Bibles owned by the community and 1,531 hymn-books. To-day there are 3,285 Bibles and 2,465 hymn-books. And the schools? The day-schools, with their 7,366 pupils, are closed, but 7,015 come to Sunday-schools, and altho the government forbids instruction in reading, the number of children who have

learned has risen from 1,805 to 2,070. But how can that be? The parents are teaching their children at home. Our printing-press at Tananarive published for them in the autumn of 1909, 10,000 primers. By 1910 the number will have reached 15,000."

And a writer in the *L. M. S. Chronicle*, describing the annual meetings of the Malagasy Christians, says: "Picture a gathering of 1,600 Malagasy men, every one of whom is an office-bearer in the church—pastor, evangelist or teacher. You can imagine what a fine sight it is to see the people all pouring out into the streets, mostly carrying Bibles, and all with such bright, smiling faces. They say it is the sight of all the year which the French officials dislike most to see. The government has published a book attacking the Bible. It has closed the mission schools. It may stamp out even the churches, but it can not stamp out the love of Christ from the hearts of these people."

KOREA

Marvelous Doings

"The Koreans are fighting their own cross in a wonderful way," says Rev. W. N. Blair. "When I went there eight years ago the field was desolate. The battle between Japan and China scattered the missionaries centered at Ping Yang far and wide, and each created a mission of culture in the new territory. To-day there are 240,000 Christians in Korea. More than 800,000 copies of the gospel are in the land. Ping Yang has a college where 500 natives are studying for the ministry. In my five counties we have 40 churches, 26 day-schools and 4,000 Christians. The inhabitants gather about the foreigners just as we would at a circus. Why, the last time I was there 300 women filled the church while 400 men sat under a canopy outside. I stood in a window between them and preached." This missionary has received 1,000 in the Church. Of the Gospel of Mark, 800,000 copies have been sold.

Good Advice from an Oriental Prince

T. H. Yan, formerly Vice-minister of Foreign Affairs, and at present president of the Southern Methodist College at San-do, has recently said: "The East and West are not and should not be contradictory but complementary. I come from a race whose watchword has been for the last twenty centuries: Backward ho! The watchword of your race has been Westward ho! The East thinks that the past was the best; that the present is bad enough, and that the future will be worse. Your sentiment is well expressed in the words of a Southern Methodist bishop: 'Good days are gone; greater days here, but the greatest days are to come.' In the East it is a young man's ambition to be old. In the West it is an old man's ambition to be young. We of the East think and act as if we had an eternity to contemplate in instead of a generation in which to live. You of the West dress, eat, rush and hustle to catch the last train as it leaves the depot."

JAPAN**What Japanese Strangers Thought of Us**

The Japanese bankers and business men that made a tour of the United States a few months ago, were fêted everywhere; and amid the hospitality so lavishly bestowed upon them, they made wonderfully complimentary remarks concerning everything which they saw. Now they have returned to their own land, and Oriental courtesy no longer keeps them from speaking about the things which they did not like, as well as about the things they liked. The *Hochi*, a Japanese newspaper, furnishes a most interesting summary of the impressions of these travelers. They admired the marvelous development of industry, the immense waterworks in many cities, the well-equipped factories throughout the land, the great hotels, the quite complete public schools, and the immense charitable establishments. They liked American kindness, hospitality, quickness, facility, smartness, and activity. But they did not like (we

give the complete list): "Pretension of respect paid to ladies; the fact that Americans wear their heart upon their sleeve, extreme respect for women, presumptuous attitude of women over men, mingling of boys among girls in school, too much respect for women, unreasonable egotism on the part of shop-keepers, extreme mammonism, supply of unfiltered water from the lakes for drinking purposes in Chicago and its neighborhood." The *Interior* rightly calls attention to the fact that American respect for women was so offensive to these Japanese that it is mentioned three times in the list of things not liked. That fact clearly reveals the barbaric ideas still prevailing in modern Japan. "Surely," says the *Instructor*, "a nation has not got beyond need of Christian missionary influences as long as its most influential commercial leaders are unable to see honor for manhood in honoring womanhood."

MALAYSIA AND PACIFIC ISLANDS**Methodism in Malaysia**

The Malaysia mission has completed the first quarter-century of work, beginning in 1885, with Rev. W. F. Oldham as the first worker.

The original commission given by Bishop Thoburn was to pioneer the whole of Malayasia. Beginning at Singapore, it was only a few years until Penang was opened. Then followed work at the principal centers in the Malay Peninsula. In 1898 the Philippines were opened to the gospel; the next session of Malaysia conference heard the following appointments: "Philippine Islands district, presiding elder, to be supplied. Manila, English work, to be supplied. Manila, native work, to be supplied."

The founding of a colony of Chinese Methodists at Sibu, Sarawak, Borneo, led to the opening of the work there. Work has begun in Dutch West Borneo and on the island of Sumatra, tho the latter is still without a resident missionary.

In Java a large Chinese organization, having schools all over the

island, is asking us to furnish American teachers for the English departments of some of their larger schools. The Chinese contract to furnish the salary of the teacher and allow him full liberty to work as a missionary except in the class-room and during school hours. From Bali, east of Java, comes an invitation to begin work for the Buddhists inhabiting that island. From North and from South Sumatra come invitations to work among peoples as yet non-Mohammedan.

A Memory of the Past

Rev. Gavin Smith, who has gone to take up the work about to be laid down by the Rev. F. E. Lawes, writes an interesting letter detailing his journey to his station. We quote an interesting paragraph from his letter: "After we left Sydney we made for the Cook Islands, where we spent three weeks. At Mitiaro I was taken to see a place where 90 years ago 200 men and women were killed and eaten at one time. That was the last great cannibal feast on the island, for soon after the gospel was taken there. It is almost impossible to-day to realize that so recently the people were cannibal. Now they crowd into their churches at every service, and altho they have not yet reached a very high level, yet the Gospel of Christ has done wonders. If some people at home tell you that the old-fashioned gospel can not save, you can tell them how much it has already done."

Bibles in Divers Dialects

We now have completed translation and publication as follows: Tagalog Bible complete; Ilocano Bible complete; Pangasinan New Testament complete, parts of Old Testament in manuscript; Pampangan New Testament complete, Pentateuch in manuscript; Bicol New Testament, now in printing; Visayan-Panayan New Testament complete, Old Testament in manuscript; Visayan-Cebuan New Testament complete, Pentateuch in manuscript; Visayan-Samareno Gospels and Acts complete; Ibanag Gos-

pels and Acts in manuscript; Igorrote, one gospel complete.

There is a serious need that the New Testament at least be completed in each of these dialects as soon as possible, and the Old Testament in at least six of them, but this can be accomplished only as men and means are available.—*Bible in All Lands*.

MISCELLANEOUS

A Bishop's Plea for Unity

At one of the sessions of the Chicago Laymen's Convention Bishop Anderson, of the Protestant Episcopal diocese of Illinois, made a powerful appeal for unity: "Enough energy and money are wasted by rivalry and overlapping of the different denominations in America to preach the gospel to the whole world. We must get together and stop this waste. Our divisions are unchristianlike and unstatesmanlike. They are unchristian, for Christlike Christians can not be kept apart. When we all become Christlike Christians we shall find the way to unity. Our divisions are unstatesmanlike, for 'in unity there is strength.' A reunited church possessed with faith and zeal would be irresistible. It could evangelize the world in a generation. Let us give up our pride, our ecclesiastical conceit, our jealousies, our inherited prejudices, and our ignorance."

Church Fraternity in Pretoria

On March 20 last anniversary services were held in St. Andrew's Presbyterian Church, Pretoria, and the evening service was conducted by the Rev. H. Bosman, of Pretoria, one of the foremost and most revered ministers of the Dutch Reformed Church. A large congregation of both Dutch- and English-speaking sections of the community took part in this most memorable service, an earnest of the breaking down of the barriers of racial distrust or reserve, and of the dawn of Christian concord in this land so lately torn with dissension and strife. Not since pre-war days has a minister of the great sister Presby-

terian Church occupied the pulpit of St. Andrew's.

The Baptists and the United Church

It is reported that the Baptists of South Africa are ready to go into the United Church which is being agitated, with the understanding that they will themselves be allowed to continue the practise of the immersion of believers, if they wish, but the rest will practise the sprinkling of infants. In two points this procedure is offensive to the Baptists in other lands. First, that anything else but immersion should be practised, and that infant baptism of any kind should be observed. The *Baptist World* describes it as "a disgraceful surrender," a "retreat," and "scuttling the ship." And it is declared that no welcome to those Baptists will be extended at the meeting of the Baptist World Alliance next year in Philadelphia. A somewhat similar union movement is in the air in England, which it is prophesied will come to nought, or else divide the Baptist fold in Great Britain.

OBITUARY NOTES

Alexander McLaren, D.D.

We should rank, next to the King, Dr. McLaren, easily the prince of preachers. He had been minister of Union Chapel, Manchester, since 1858; and for over fifty years he has been increasingly and confessedly the leading expository preacher of the world. It is a great tribute to his work that he has never said or written what needed to be recalled; and his utterances on missions have been always true to the basic principles of all evangelism.

Dr. Jessup and Dr. Barnum

Here, again, two princes have fallen. Dr. Jessup was one of the most versatile of men and of use in so many ways in the Syrian field that he has stood for over half a century as one of the leading missionaries of the world. Dr. Barnum has been about equally conspicuous in Turkey—a preacher, teacher, organizer, and a most genial and lovable man, whose

temper cast over all his associates a perpetual sunshine.

Mrs. Eliza Jane Wilder

Mrs. Wilder, widow of the late Rev. Royal G. Wilder, had been for more than sixty years a missionary in India. She came from a family that has furnished many missionaries for India and Africa, and some of her children have become well known in the same field.

She was graduated from Mount Holyoke Seminary in 1844, in the same class with the mother of President Taft. Her home was in Rutland, Vt., and during the summer of her graduation she met the Rev. Royal G. Wilder. They were married, and in 1846 she went with her husband to Ahmednagar, in Central India. They were among the first missionaries ever sent from this country to India.

Two sons and a daughter survive her. The oldest son, Robert P. Wilder, now in London, founded the Student Volunteer Movement, which has resulted in recruiting about 4,000 missionaries for the field. Another son, William R. Wilder, is a lawyer in this city.

Mrs. Wilder's husband was the founder of the *MISSIONARY REVIEW*, and until his death in 1887, the editor. After his death, his widow, tho already 66 years of age and in feeble health, went back with her daughter, Grace, to the beloved field in India, where her affections and aspirations centered, and there spent her remaining years. She was a remarkable woman, in gifts and graces, tho her kingdom came without observation. She had rare and heroic qualities.

Rev. John A. Otte, M.D.

Rev. John A. Otte, M.D., so long missionary physician of the Reformed Church in China, died of the plague at Amoy on April 13. Born in the Netherlands, he received his education in Hope College and the University of Michigan, and went out in 1887. He founded the present system of medical work in the Amoy mission, having or-

ganized the Neerbosch Hospital at Sio-Khe and the Hope and Wilhelmina hospitals at Amoy. His influence upon the Christian life of the natives will not be forgotten. Dr. Otte was not yet fifty years old.

John H. Converse

John H. Converse was a unique man, who in himself blended some of the most uncommon qualities. Intelligent and capable, he was no less benevolent and lovable, with a modesty only equalled by his merit. He was a Christian business man, who, in that calling wherein he was found, therein abode with God (1 Cor. 7:20-24). With capacity and sagacity for his work such as are seldom seen, he united a Christian fidelity, consistency and consecration still more rare. He was active as a director or adviser in many benevolent and philanthropic causes, but a helper in all. He was never too busy to listen to an appeal, and never too selfish to aid what was worthy. Those who best knew him pronounced him the noblest type of a Christian man of affairs. So conspicuous was he in promoting evangelism and so liberal in supporting evangelistic effort, that his death seems like a removal of a rock basis for the work. His gifts were unstinted, unceasing, and unheralded. Few, if any, know to-day of their extent and variety. But his character was the richest of all his contributions.

Horace B. Silliman

Mr. Silliman was another Christian man of affairs. A graduate of Union College, he was successful in business and consecrated his success to God. He was always a liberal giver, as the Memorial Church at Cohoes, the Science Building at Mt. Hermon, Mass., the Christian Association buildings at Union and Hamilton Colleges and Auburn Seminary, the Silliman Institute in the Philippines, and many other concrete forms of his beneficence bear witness. We know of at least thirty or forty institutions which his benefactions had founded or fostered,

or aided in emergencies; and how many more, of which we know nothing, we can only infer from an intimate acquaintance with his quiet habits. After laboring hard to accumulate a modest fortune, he studied quite as hard to invest it for God. "I am God's steward," said he, "and must use my money where it will do most good." He was a man of great good sense. He frankly told a college president once who urged him to make a handsome donation to his institution, that he was "trying to bore an inch hole with a half-inch auger," and advised him to call the college an institute, or a high school, and be honest with the public. And again, when an ambitious educator had high ideas about making his girl graduates "centers of light," etc., Mr. Silliman said, "That sounds well; but the fact is, nine out of ten of these 'centers of light' will marry hard-headed farmers, and many of them settle down in farmhouses as mothers of six children! Suppose he revises his curriculum and fits these girls for their future in the home and family, instead of creating 'centers of light'!"

W. Hind Smith

There was no more familiar figure at the Y. M. C. A. headquarters in London than Mr. Smith, who died at the age of eighty-one. Formerly secretary of the Manchester Association, which became a model of such organizations, his success there won the attention of the late Sir George Williams, and he was chosen to follow the late Mr. Shipton as general secretary in London. New developments were badly wanted, and Mr. Hind Smith carried out much useful work in this direction. He was at the helm when Exeter Hall was purchased. Later he became traveling secretary, a post for which his persuasive speech and his attractive manner—dignified and genial—made him specially suitable. He did excellent service in stimulating existing associations and founding new ones, and in raising large sums of money.

FOR THE MISSIONARY LIBRARY

THE TESTIMONY OF THE BIBLE CONCERNING THE ASSUMPTIONS OF DESTRUCTIVE CRITICISM. By Dr. S. E. Wishard. Los Angeles, Cal. Johnson & Haney, Bible Institute Press.

Dr. Wishard, in his modest volume, presents the subject in a familiar and untechnical way, suited to the common mind and especially meant for young readers. These hundred pages are divided into two sections—in the former the assumptions of this modern rationalism are considered, and in the latter the Biblical position and teaching upon the matters treated. To those who know the author's long fidelity to the Scriptures and valuable missionary work in the West, there will be no doubt as to his conservative attitude or evangelical spirit; nor as to the charity and generosity he brings to his aid in his discussion.

MY PERSONAL PENTECOST; or THE NIGHT OF GREAT GRACE. By Dr. Thomas C. Upham. 5 cents each; 50 cents per dozen. Gospel Publishing House, New York.

This is only a booklet of fourteen pages, but it is a narrative that every one should read. A few sentences from the twofold introduction will suffice to show in what the interest of the brief story of Dr. Upham's experience consists:

"This paper, held so sacred and private by the writer for thirty-three years, was given to the public by Mrs. Upham through the earnest solicitations of many friends of her husband, who knew him personally, and were well acquainted with his philosophical and religious works, and who were convinced of the great value of his writings, and that, by means of this additional 'testimony' much good may be accomplished."

"No more remarkable experience of answered prayer is perhaps on record in modern times. No doubt exists as to either the authenticity of this narrative or its credibility. The experience dates from February 13, 1840, but for thirty-three years the record was held back from the public eye as sacredly private, and was only given to the press after his death in 1872; and is

the more significant as it was after this experience that his great devotional books were written, the whole tone of which is explained by this wonderful contact with God.

He had been reading a discussion on sanctification by Rev. Richard Eldridge, with personal testimony which accompanied it; and, on retiring to rest, his mind was intensely absorbed in the subject of personal holiness, which for months had much occupied him. This led to a new consecration of himself to God, with a new confidence of his acceptance; and during the night the experience followed which is narrated in this booklet.

THE FUNDAMENTALS.

"This is a testimony to the truth," the first issue of a proposed series of papers on great foundation truths in doctrine and experience, which are to be scattered broadcast and without charge by the Testimony Publishing Co., 808 La Salle Avenue, Chicago.

The contents are as follows in seven chapters: "The Virgin Birth of Christ," by Rev. Prof. James Orr, D.D., United Free Church College, Glasgow, Scotland; "The Deity of Christ," by Prof. Benjamin B. Warfield, D.D., LL.D., Princeton Theological Seminary; "The Purposes of the Incarnation," by Rev. G. Campbell Morgan, D.D., London, England; "The Personality and Deity of the Holy Spirit," by Rev. R. A. Torrey, D.D.; "The Proof of the Living God," by Rev. Arthur T. Pierson, D.D.; "History of the Higher Criticism," by Canon Dyson Hague, M.A., London, Ontario; "A Personal Testimony," by Howard A. Kelly, M.D.

This book is to be sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday-school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English-speaking world, so far as their addresses can be obtained. Two laymen bear the expense, because they believe that the time has come for a new statement of "the fundamentals."

If we may judge, one paper alone,

the briefest, the personal witness of that foremost surgeon, Dr. Howard A. Kelly, is enough to justify the issue of this book. We shall look with much interest for the other numbers.

THE LORD FROM HEAVEN. By Rev. Robt. Anderson, K.C.B., LL.D. Jas. Nesbit & Co., London.

This book is professedly a series of chapters on the Deity of Christ, with a preface by the Bishop of Durham.

Dr. Anderson has two unusual qualifications for such a work as he has here produced: first, his natural gifts; and, second, his special training. His mind has that rare combination of the logical faculty and the analytic judgment; and his long familiarity with criminal cases and the consequent habit of sifting evidence, has prepared him to find the weak points in an argument and discriminate the circumstantial from the real and indisputable in proof processes. Few men have a genius for investigation whetted and tempered by experience at Scotland Yard. But this author combines a keen mind and a devout love and loyalty toward the Word of God, with a peculiar training as a detective which reveals itself at every turn.

We know no book that covers exactly this ground; it might be made a text-book for Biblical study and translated into foreign tongues as an aid to teachers in mission schools and colleges. It exhaustively examines the testimony of the Word of God as to the person of our Lord Jesus Christ and leaves no doubt that to Him is to be ascribed not only divinity but Deity; and incidentally this book is a rebuke to all irreverent and careless use even of the names and titles of the Godman.

THE SHEPHERD OF ISRAEL. By David Baron. Morgan & Scott, London.

This book is "a solution of the enigma of Jewish history." It is both an exposition of Scripture and a summary of the later annals of the Hebrew race. Those who are familiar with the writings of this believing Jew need not be told that his pen adorns any theme which it touches. Mr. Baron is

at once a scholar and a missionary and an expositor. He sees the holy Scripture as only an illumined eye can. He knows the story of his unbelieving race as only an annalist can; and he knows how to work for the enlightenment and evangelization of the Jew as only a missionary can. His book shows the man in all three aspects and those who feel an interest in the past, present and future of God's chosen people will find here a well of information and inspiration.

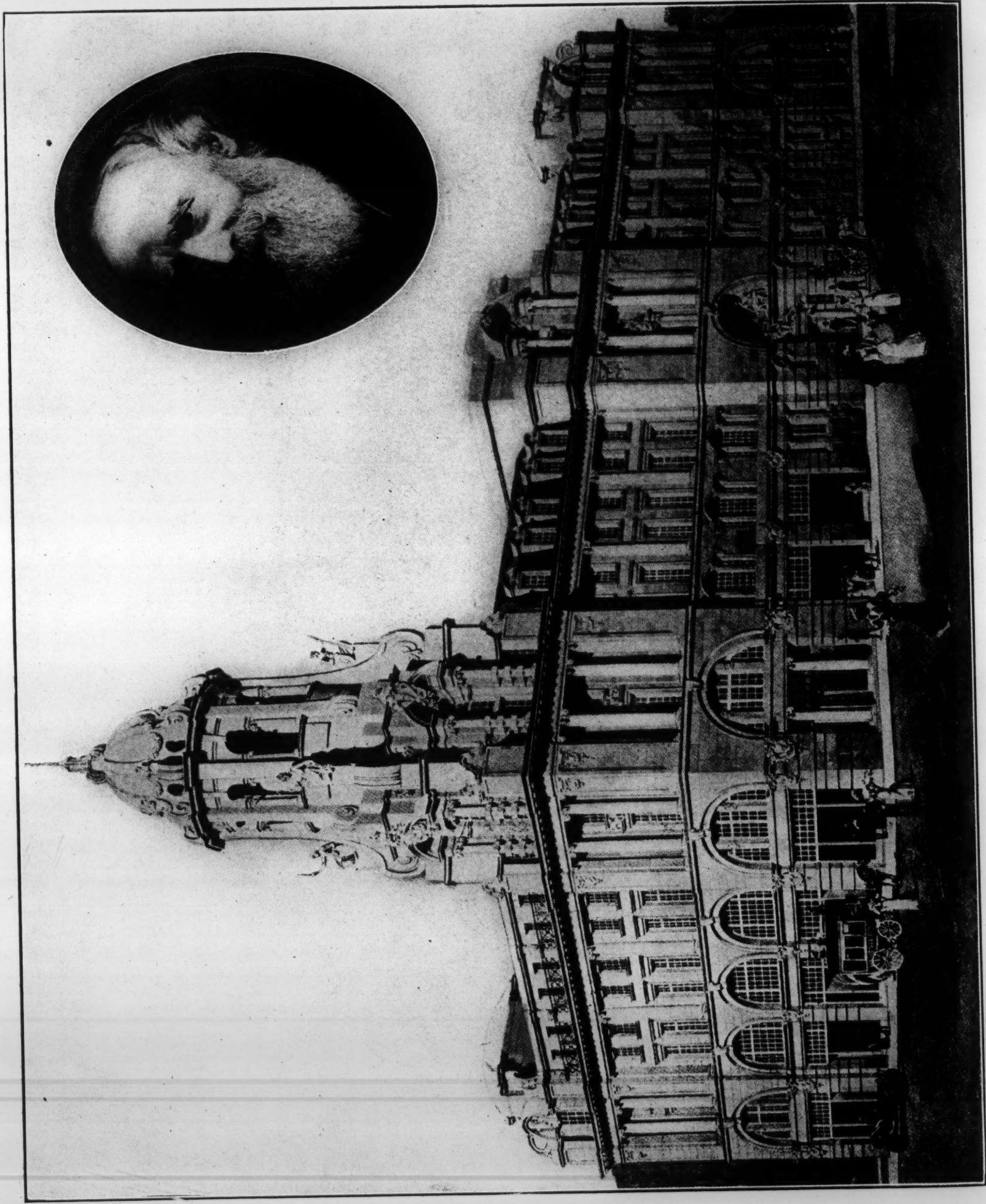
THE BIBLE AND THE BRITISH MUSEUM. By Ada R. Habershon. Morgan & Scott, London.

This gifted and studious woman has spent years in studying the collection of the British museum in its corroborative and illustrative bearing on the holy Scripture. She has personally conducted many parties through these great galleries of archeological remains; and this book is her researches and explanations embodied for wider information and study. These fifteen chapters are a sort of familiar talk by a guide who is accompanying the reader through these rooms and galleries, calling attention as visitors pass to the principal objects of interest, and especially such as serve to confirm confidence in the divine word. It is both a guide-book to the museum and a hand-book to the Scripture. To those who waver in faith this will be a means of quickening confidence in the Bible; to those who have no doubt, it will act as a higher inspiration and stimulation in the direction of more intelligent understanding of both history and the Word.

THE EDUCATIONAL WORK OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A. 104 pages. New York, N. Y. 156 Fifth Avenue.

The Board has done a great service to the Presbyterian Church and to the cause of missionary education by publishing this most interesting and finely illustrated booklet. While some of the missions have failed to respond to the Board's requests for information, it is quite complete as a whole and an exhibition of this branch of work such as has never before been published.

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